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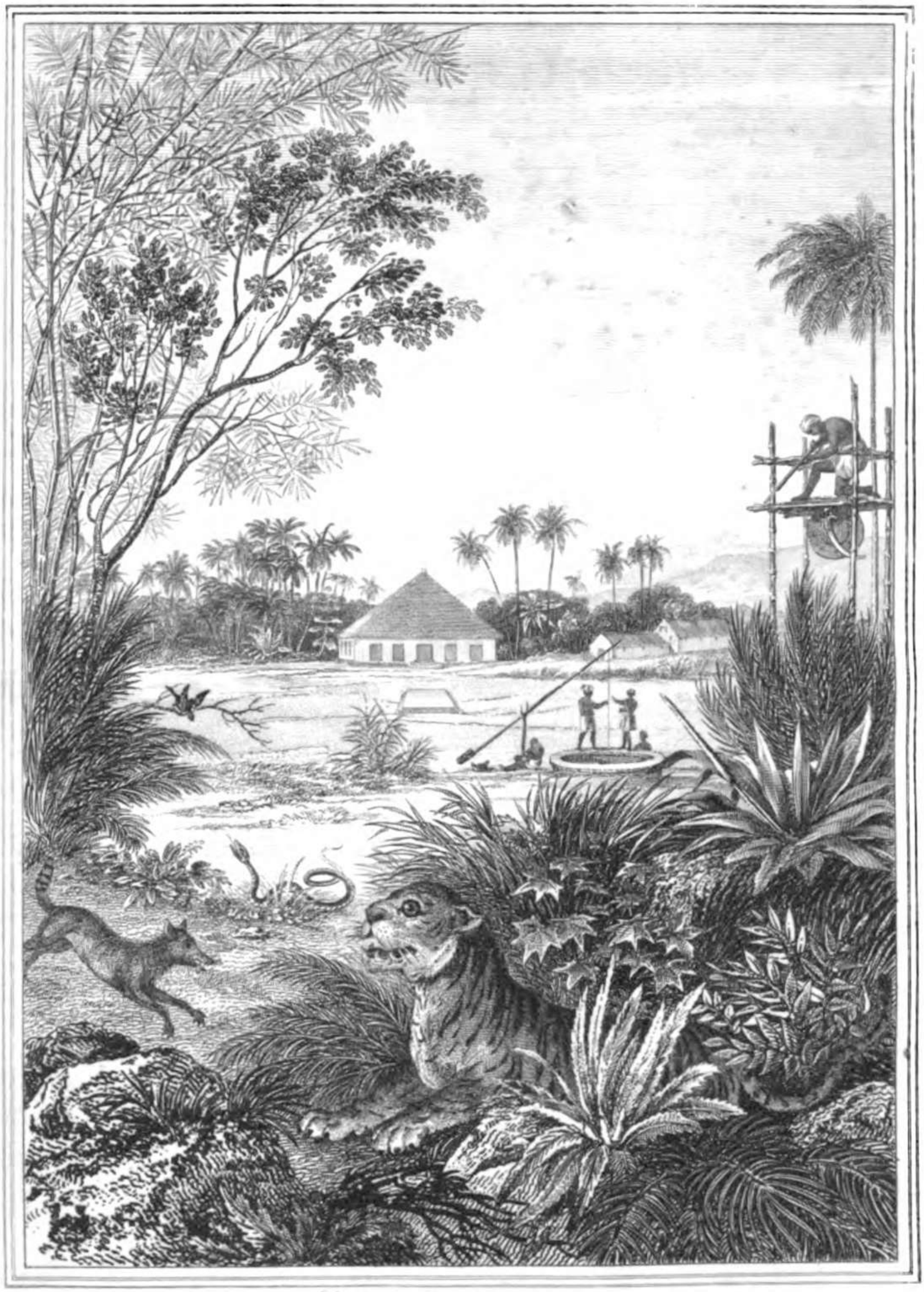

London Published by R Jennings 2 Poultry 1827

SKETCHES

OF

INDIAN FIELD SPORTS:

WITH OBSERVATIONS ON THE ANIMALS:

ALSO

AN ACCOUNT OF SOME OF THE CUSTOMS OF THE INHABITANTS:

WITH A DESCRIPTION OF THE ART OF

CATCHING SERPENTS,

AS PRACTISED BY THE CONJOORS,

AND THEIR METHOD OF CURING THEMSELVES WHEN BITTEN:

WITH REMARKS ON

HYDROPHOBIA AND RABID ANIMALS.

BY DANIEL JOHNSON,

FORMERLY SURGEON IN THE EAST INDIA COMPANY'S SERVICE ON THE BENGAL ESTABLISHMENT.

Utilissimum sæpe quod contemnitur. PHÆD.

Second Edition:

TO WHICH IS ADDED AN ACCOUNT OF

HUNTING THE WILD BOAR,

AS FOLLOWED BY EUROPEANS IN BENGAL AND ITS DEPENDANCES.

London:

PUBLISHED FOR THE AUTHOR,

BY ROBERT JENNINGS, 2, POULTRY.

1827.

DESCRIPTION OF THE FRONTISPIECE.

In the front, is represented a mad Jackall, attacking a Tiger: the Tiger appears alarmed, and is in the act of rising.—Behind, on the right, a Native is seen firing at the Tiger, from a common *michaun*, or platform without any covering, *(see Page* 16.*)*—On the left, is represented a small bird on a tree, with its wings quivering, being fascinated by a Cobra de capello.—A little farther back, is a well, with the common apparatus for drawing water.—In the back ground is a *Bungalow*, such as Officers and other gentlemen in the interior of the country reside in; in front of which appears a *Charbutrah*, or terrace, on which they sit in the evening to smoke their *hookahs*.—The out houses are to the right of the *Bungalow*.

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DEDICATION.

TO THE HONOURABLE

COURT OF DIRECTORS

OF THE

East India Company.

HONORED SIRS,

My dedicating this little work to you, arises from my being "Nimuc Allol," *an expression in frequent use by the people whose amusements, customs, and occupations, are the principal subjects of consideration in this book; and who have the happiness of living under your protection and government. The phrase*

conveys more than I can express, and the best interpretation I can give you, is, "that I have not eaten your salt ungratefully;" in confirmation of it, I hope this will be received as a small token, and a tribute of profound respect,

from,

Honored Sirs,

Your Obedient Servant,

D. JOHNSON.

Plate 1.

Fig. 1.

Fig. 2

The Balance

A Scale of 2 Feet

A Scale of 4 Inches

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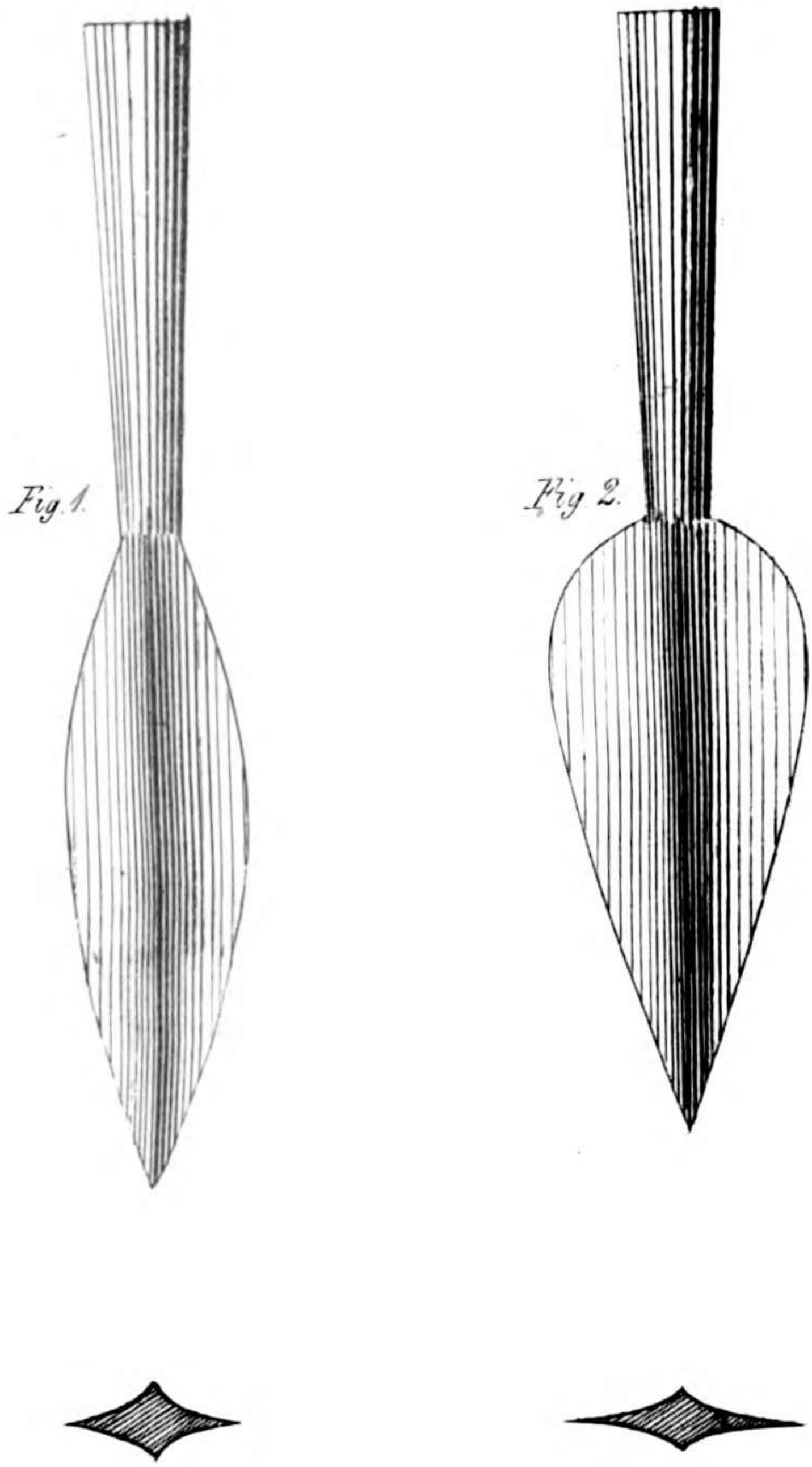
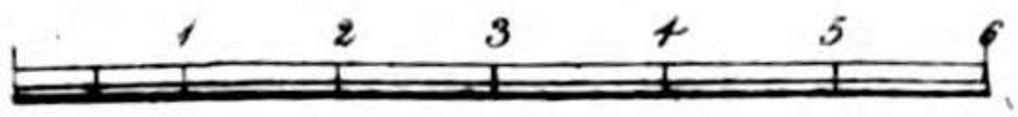
Plate 2





A Scale of 6 Inches

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Plate 3

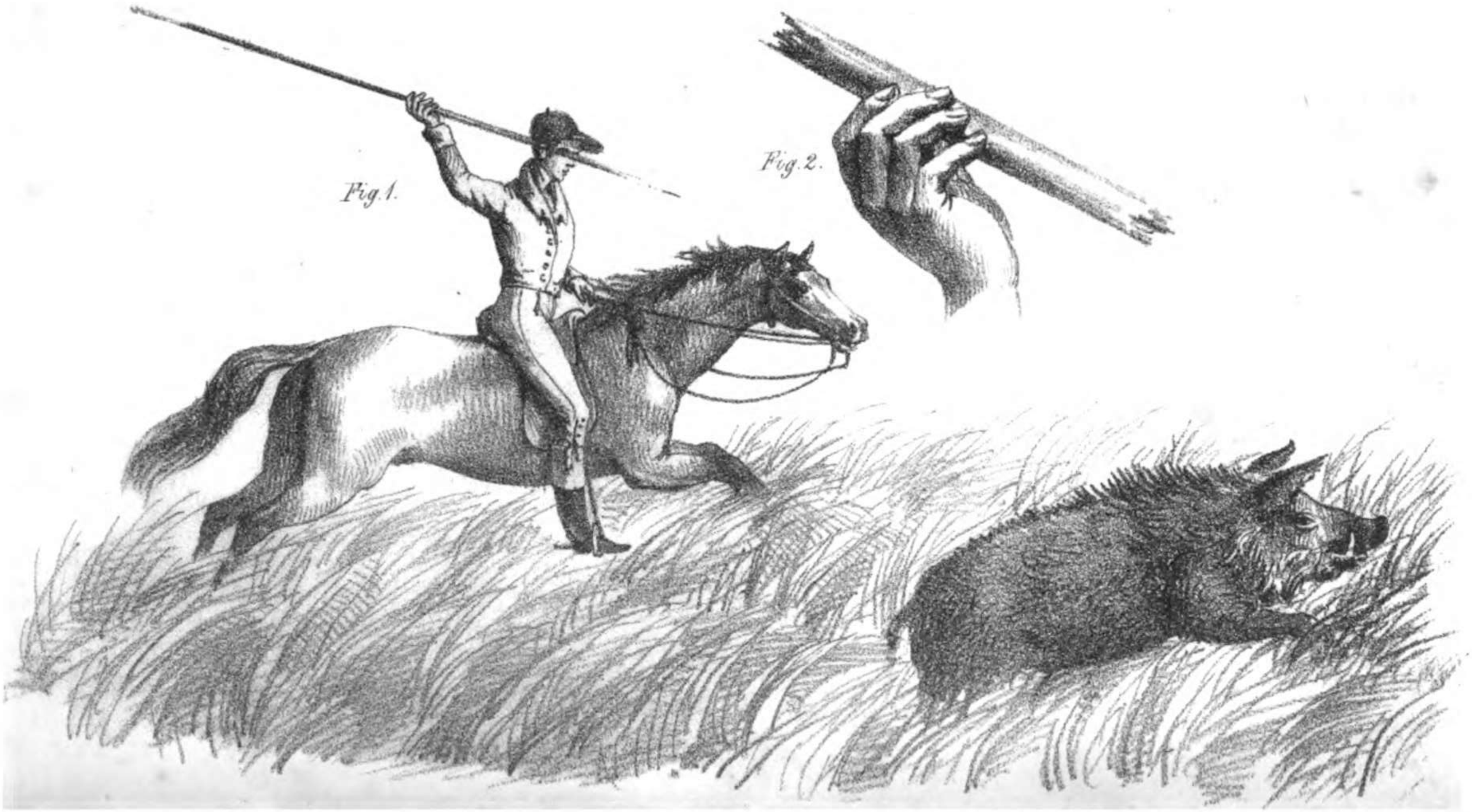

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Plate 4.

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PREFACE.

The wide extent of the British Empire in India, and the great number of Europeans residing there, have contributed to render that portion of the globe an object of particular interest to the inhabitants of this island. To gratify the natural curiosity respecting so important a part of our dominions, various publications have from time to time issued from the press, giving copious and detailed accounts of the country and its inhabitants, with their manners, customs, and habits. These have for the most part been very expensive; some of them being printed on hot-pressed paper, and with a fine type, to enhance the profit of the author or publisher; while others, by their prolixity, and from combining much matter with various

political considerations, are rendered dull and uninteresting to the common reader. —I believe I may venture to say, that no cheap publication has yet appeared containing any description of the country with its animal and vegetable productions, or of the customs of this singular people. Under this impression I have undertaken to write this book, (which is of a moderate price,) with the hope of affording some entertainment during a winter's evening to such as have relatives in that part of the world, or who take an interest in field sports.

The inhabitants, their customs, and the whole character of the country, differ so widely from every thing that is seen in Europe, that any true description will necessarily wear the garb of fiction or exaggeration. I should not therefore have ventured to offer this to the public on my own credit, had not others before me published books on similar subjects. All persons who have not been in India would

naturally doubt my veracity, and even those who have visited that country only of late years would imagine that my account was exaggerated, in as much as most of the sporting which I have described, I saw about 26 years ago and before that period.

In those days the Prince of *Lucknow* and all the great *Zemeendars* of the country were much more opulent than at present. No *Zemeendars* of consequence, then, ever quitted their houses without a retinue of at least a hundred or more persons riding and running before them; some carrying silver sticks, spears, guns, &c., and others proclaiming their titles and riches. When I left India in 1809, the same personages often appeared with a single *Harcarrah** or *Peon*,† carrying an

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* *Harcarrah* is an attendant on a gentleman, or person in office, to go messages, carry letters, &c., and bears a spear, or ornamented stick.

† *Peon* is also a servant to carry messages letters, &c., but

iron spear, and preceded by a few half naked and ragged slaves or peasants. Such has been the change in a few years, to which hundreds can bear testimony; and with this change, their pastimes and amusements have fully corresponded. Mr. Wm. Blane, formerly Surgeon to the *Nawaub Vizier Asoph-Ul-Dowlah*, of *Lucknow*, published an account of that Prince's method of sporting, as well as I can recollect, about 27 years ago, which book I then saw, but have not been able to procure since my return to England. Captain T. Williamson has also published a very elegant and expensive work on the Wild Sports of the East, but in this he describes the sports principally as followed by Europeans, which partake of the customs of Europe and India, whereas, my account of sporting is confined to the methods pursued by the natives. To the last men-

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is not so regular in attendance on his master, and does not always bear a badge of office.

tioned author we are also indebted for a *Vade Mecum*, a work of considerable merit, comprising a perspicuous and detailed description of the native servants in India and their customs; and is, in proportion to the fund of information which it contains, the cheapest publication of the kind that I am acquainted with: yet the price of this book is now one pound and eight shillings. I have found it necessary to refer frequently to that gentleman's publications, and I have done it with much gratification, being truly sensible of their great merit.

Unaccustomed as I am to composition, I readily admit that the critics may find much to censure in the inelegancy of my style, and perhaps in the inaccuracy of my language. I have not the vanity to think that I am capable of communicating my observations and ideas with perfect correctness; and while I endeavour to give my narrative in as plain a manner as possible, my only claim from the public

is their belief in the truth of what I describe. I entertain no view of any emolument whatever from the present publication; on the contrary, all my wish is, that the reader may derive as much amusement from the perusal of this book as my private friends have expressed themselves to have received from my relation of the anecdotes which it contains.

PREFACE

TO THE SECOND EDITION.

It was the intention of the Author of "Field Sports, as followed by the Natives of India," to have had a Second Edition published long since, in consequence of the rapid sale of the former, and from a number of errors having crept into the first publication, from the singular manner in which it was printed by a wonderfully clever child; but he was deterred from it, owing to the trouble he then had. Having lately amused himself with writing an account of Hog Hunting, which he trusts will be considered a valuable addition to his former book, he again offers it to the Public, otherwise considerably improved and enlarged; yet he cannot flatter himself, that even now it does not contain errors; and all that he can say in favour of his account of Hunting the Wild Boar, is, that it is a plain, faithful description of the sport, not embellished with any romantic description of the country, extraneous matter, or stories hatched in ima-

gination; and that it is chiefly intended for sportsmen. The language is that of a Hog Hunter, and may contain many inaccuracies, which the Author hopes will be overlooked by all who derive any amusement in the perusal of it. The critics may see much to find fault with; but as it is not a literary work, the Author has little to fear from their animadversions, trusting that they will act with liberality, and give him credit for endeavouring to amuse others, and of being as plain and perspicuous as his ability and the subject would admit.*

Great Torrington,
August 6th, 1826.

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* One of the periodical Reviews contained some unfair remarks on the first publication of this book, by giving to the Annual Obituary credit for the whole account of Asop-Ul-Dowlah, whereas a small part only was taken from that work; namely, the account of Vizier Ally's Wedding, which was merely inserted to corroborate the Author's description of the magnificent style in which the Nawaub lived, and is marked with inverted commas; if he erred in making the extract, it was unconsciously, and with no bad motive. Also, they have not done him justice, by giving to Dr. James Johnson credit for the description of Indian Customs. If the Reviewer had looked into Dr. James Johnson's book, he would have seen that it was supplied by the Author of Indian Field Sports, and his name is there affixed to it.

Although the Author is sensible, that all who read his book, and the Reviewer's remarks, will see the unjustness of them, and value the criticisms accordingly, he would not in a Second Edition pass over such glaring misinformation unnoticed.

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INTRODUCTION.

Although there are very few natives in India who sport often for amusement, there are a great number whose profession or business is solely to catch or kill animals and game, by which they gain their livelihood: these men (whose forefathers have followed the same profession,) are brought up to it from their infancy, and, as they pursue no other business through life, they become surprizingly expert. Many of their contrivances are extremely curious, some of which I shall endeavour from recollection to describe. In many parts of India, animals of prey are numerous, and in other parts those only are found which destroy vegetation; wherever either or both kinds are found, it is absolutely necessary that the farmers or villagers should have some contrivance for their destruction, in order to preserve themselves, their cattle,

or their grain. In almost every district of India, different methods are used for catching or destroying the same kind of animals, but those which I shall notice will be chiefly such as I have seen used in the Jungle districts of *Ramghur*, *Rogonautpore* and *Bundbissunpore*.

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CHAP. I.

DESCRIPTION OF THE JUNGLE PART OF THE COUNTRY THROUGH WHICH THE ROAD FROM CALCUTTA TO BENARES PASSES.

To premise a short description of these countries, will enable the reader to form a just idea of the sport.—A military road, known by the name of the New Road, was cut through these districts by Captain Charles Rankin, during Mr. Hastings's Government, by which the distance to Benares from Calcutta is reduced one hundred and fifty, if not two hundred miles; it is cut through parts of the country which were generally unknown, and considered impassable; the accomplishment of it, therefore, redounds much to the credit both of the projector and executor. This new communication affords very great accommodation to the country at large, and is particularly beneficial to the government, enabling it to forward troops from the Presidency to the upper countries in a much shorter time, and at a much less expence than could have been done before.

All native troops are now sent by this route, but European regiments still go by the old road, which follows the course of the river Ganges, partly in consequence of the great difficulty of procuring supplies for them on the new tract, and partly for the sake of the accommodation afforded to the sick of transporting them by water. This new road, for upwards of two hundred miles, from *Bundbissunpore* to *Sheherghautty*, continues the whole way through one of the wildest forest countries imaginable. Captain Charles Rankin, and after him his brothers, were allowed by government a sum of money annually for keeping the road in repair, and also a large sum for cutting down and destroying the jungle, to the distance of fifty yards on each side of it, without which, it would have been dangerous in the extreme for any small body of people to have traversed that road, the tigers being so numerous. In *Bundbissunpore* there are a greater number of villages, and of course more cultivation, than in *Rogonautpore*, and in *Rogonautpore* far more than in *Ramghur;* the first two countries, in comparison with the latter, have but few hills, and less jungle and uneven ground.

The *Ramghur Rajah*'s country consists almost entirely of hills and dales, covered with jungle:

soon after you enter it from Calcutta, you have to ascend the *Chittro Ghaut*, a wild terrific pass into the mountains, which extend their range on each side at right angles, from the new road, from *Monghier* on the bank of the Ganges on the right of the road, to small *Nagpore* on the left; a distance greater than the jungle part of the new road. By my saying that the country is made up of hill and dale, it must not be understood that they are in continual succession without any plains; on the summits of many of the hills are plains of many miles in extent, intercepted now and then with small ravines, and hollow ground.

The villages throughout the greater part of the country are from six to twelve miles distant from each other; the land around them being cultivated only for a small space in proportion to the number of inhabitants: in the line of the road the villages are inhabited chiefly by persons who supply provisions to travellers, and the cultivation there does not extend above a quarter, or half a mile. All the intermediate parts are covered with forest-trees and underwood, in some places quite impervious, and into which the eye cannot penetrate even for a few yards. In other parts the trees are smaller and more scattered, and the underwood

thinner: near the foot of the hills the trees are largest, and the underwood thickest. The country is here and there intersected by deep ravines, caused by the heavy rains rushing down from the mountains towards the rivers, the channels of which are for the most part dry in the hot and cold seasons, but in the rainy season are generally full, and the streams run with great rapidity. The ravines often cross the road, and afford excellent shelter to animals of prey. It is generally near them that they commit their depredations, and particularly at the foot of every *ghaut*, where the ravines are of a tremendous size. Sometimes the road winds about in a serpentine direction, and the traveller is astonished and delighted by the great variety of picturesque views around him. On either side are seen detached clusters of *Seeso** (Delbergia,) and *Saul* (Shorea Robusta,) trees, tall, straight and handsome in their growth, looking like artificial plantations, with other large spreading trees

* A small species of Delbergia, of a dark colour with reddish veins, exceedingly brittle, are common in these hills. It is a singular circumstance that most of the trees contain large stones in their centre or heart, and there is not the least appearance of the bark having been injured; therefore these stones must be generated in the trees.

scattered amongst them, the whole presenting the beautiful appearance of a gentleman's pleasure grounds. In the month of April, nearly all the shrubs, and many of the large trees, are covered with blosoms of various tints, delightful to the eye, whilst the organ of smelling is not less gratified by the fragrant perfume which impregnates the whole atmosphere, and is often too powerful to be pleasant. At other times, a straight road may be seen for many miles, with a thick wood on each side, cut down to the distance of fifty yards, forming a most magnificent and regular avenue.

Sometimes you pass through hollows, dreary and dismal, exciting in the traveller sensations not the most pleasing. The idea immediately occurs of their being the haunts of tigers, the prints of whose feet he will actually see in the sand, yet rarely have a view of the animals themselves, as they are remarkably wary, and, on hearing the least noise, skulk into the thick cover, or behind some bush or rock, where, being themselves concealed, they see every thing which passes, and, from this their hiding place, often rush unexpectedly on the weary traveller.

At every village near the *ghauts* are stationed

Ghautwars, who accompany travellers through the *ghauts*. They have a strange appearance, being generally covered with the skin of a tiger, leopard, or some other animal, and carry with them a bow and arrows, ornamented with peacock's feathers, or a cow's tail, a large shield also ornamented, a spear or a match-lock gun and sword. These people give the travellers confidence, but very little protection; and although they have land for nothing, as well as an allowance from the *Rajah*, they get much more by presents from people passing on the road. There are four *ghauts* to be passed; first the *Chittro*, then the *Dungye*, both of which you ascend: the next are the *Kutkumsany* and *Kendy;* by them you descend into the low country. The distance from each is nearly the same, and the average, to the best of my recollection, is about twenty-two miles. From this delineation of the features of the country, we may clearly judge how great is the improbability that the race of tigers should ever be annihilated.

To pass the different rivers on the new road from Calcutta to *Sheherghautty*, there are no boats at any of the ferries, excepting at the *Damoodah* river. All the other rivers are dry in the

hot and cold seasons, and any boat would be destroyed from one rainy season to another by the heat of the weather.

To convey travellers across the rivers, they have a curious contrivance. A lattice-work is composed of split bamboos, through which the necks of about thirty earthen pots (each of them capable of containing about a gallon and a half) are inserted and fastened; they are then nearly half filled with sand, and mats are fixed over them. This raft they call a *gurrara*, which two men with a pole, and sometimes with their bare hands and feet, conduct across those rapid streams, often carrying on it a palanquin and ten or twelve men. Merchandise is also transported in the same manner. Over rivers that are very narrow the raft of pots is pulled from side to side by ropes. The men who conduct them are excellent swimmers, and to an European who had never seen such people, they would almost appear amphibious.

It is astonishing how very few accidents occur, particularly when it is considered that were the raft to meet with any hard substance in its passage, to which it is very liable from the number of rocks in the beds of the rivers, and trees and

roots floating down them, or even were it to strike against a sand-bank, it would be dashed to pieces: breaking a few of the pots, when laden, would put it off its equilibrium, and cause the others to fill with water and sink the raft.*

Many travellers, and also cattle, are lost every year in crossing these rivers when nearly dry; they fall suddenly, and become beds of quick-sand; it then sometimes happens that travellers and cattle are stuck in them; at the time they fill again, which is often so rapid that the people have no warning or time to escape, it has very much the appearance of the bore of the tide coming into a river. A great number of people, chiefly pilgrims, are destroyed on this road in the hot season, for want of water to allay their thirst. It is much to be lamented that more wells are not dug and reservoirs formed near this road through the jungles. I am satisfied that our Indian Government is not aware of the necessity

* When the rivers are partly full and are fordable, before attempting to cross them, it is a necessary precaution to ascertain if they are filling rapidly, which may be done by sticking a twig into the bank; if they are rising, it would be imprudent to venture into them.

which exists for them, or they would cause some to be made, which might be done at a small expence. It might induce people to settle and establish villages near them, which would be very beneficial to the government and the country.

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CHAP. II.

A DESCRIPTION OF A HUNQUAH,* OR THE ANNUAL DRIVING OF ANIMALS OF THE FOREST INTO NETS.

THIS sport was formerly carried on with considerable spirit in the countries of *Ramghur*, *Rogonautpore*, *Bissunpore*, commonly called *Bundbissunpore*,† to distinguish it from other places of the same name, and by some of the minor *Rajahs* and *Zemeendars*, whose territories abound with jungle‡ and animals.

Of late years it has seldom been followed, except by the *Rajah* of *Bundbissunpore*, and

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* The word *Hunquah* is derived from the verb *hunkna*, to drive.

† *Bund* signifies heavy cover; but this word is seldom used, unless the cover is very extensive.

‡ *Jungle* signifies thick cover, either of large trees, underwood, grass, *rhur* (a species of vetch), &c. &c., and the name of one or more of them being added to jungle, forms the distinguishing appellation, as grass jungle, *rhur* jungle, &c. &c.

by him on a reduced scale. The other *Rajahs*, although they have not adopted it as an amusement, have sometimes had recourse to it, in order to rid their countries of the tigers that were troublesome; whole villages being often entirely depopulated by them. It is wonderful to see the number of villages (or rather the sites where they once stood,) in *Ramghur*, wholly uncultivated and deserted. About the end of May, or early in June, when all the grass, and a great part of the underwood becomes dry, and water every where scarce, it was the custom to set the jungles on fire* for the sake of new grass, and to drive off animals of prey from the neighbourhood

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* Many an evening I have been amused for hours with looking at these fires, burning in every direction; sometimes most furiously, at other times the flames proceeding calmly over the lowlands for miles in extent, whilst the mountains were burning with rage and violence: the whole producing one of the grandest sights imaginable, rendering the air throughout that country intolerably hot. Sometimes, when the wind is high, the jungle on the hills takes fire spontaneously, in consequence of the friction produced by two bamboos crossing, and rubbing one against the other, the fire from which falling on the grass, then dry, like tinder, soon kindles into a flame and spreads rapidly on all sides.

of their villages, into the impenetrable covers on the mountains, or into the ravines bordering on large rivers. Without this precaution, it would have been almost impossible for any one to have lived in many parts of those countries.

When the *Rajah* purposed to have a *Hunquah*, his intention was made known to the inhabitants sometime before, and no fires were kindled within his *Zemeendary*, or Rajahship, until within a day of the appointed time.

A jungle having been selected into which the animals were to be driven, the fires were then all lighted together for the distance of from ten to twenty miles around it, in every direction where there were rivers or plains to intercept the progress of the fire and prevent its immediate communication with the reserved cover; the consequence was, that nearly all the animals in the neighbourhood were compelled to take shelter in the reserved jungle.

The day before the hunt or driving commenced, several hundred people were sent to the leeward*

* The wind at that season seldom varies.

extremity of the reserved cover, where they fixed on a proper place, and set the nets, which extended about a mile, not in continuation, but at intervals. They required four or five elephants and twenty or thirty bullocks to carry them. Each net was about forty feet long, and seven feet high; the cords being of the size of a man's little finger, lightly twisted, with meshes about eight inches square, made without any knot whatever, simply by twisting the cords into one another, by which they were rendered more elastic, less visible to the animals, and not so cumbersome and heavy, as if made with knots. Sometimes three or four nets were placed in succession touching or overlapping one another, but more frequently they were intersected by jungle, which was made almost impenetrable by stakes driven down in the midst of it, and thorns twisted between them.

For the following description of their method of fixing their nets, I am indebted to Captain Williamson's book of Wild Sports, p. 32. "Holes "being dug about a foot deep in the ground, "two small cavities are made in the sides, near "its bottom and opposite to each other. A strong "pin, to the middle of which the rope is fastened, "is then buried in the hole, having each end in

" one of the burrows, thus lying horizontally and " at right angles with the point where the rope " is to be drawn tight. The earth being return- " ed to the excavation, renders it utterly impos- " sible to force up the pin even in loose soil. The " bottom, or ground-line of the net, is drawn as " tight as several men can strain it, but the " upper rope is left somewhat slacker; it being " required to deviate considerably from its right " line, by the height to which it is raised by the " distending poles, which should be as few as " possible. These are all fixed on that side of " the net which is next the game. The sudden " jerk occasioned by an animal rushing at speed " against the toil, gives a spring to the upper " line, and relieves the poles sufficiently to allow " the net to fall to the ground, where the upper " and lower ropes collapse, and prevent the game " from retreating. Such as attempt to run along " the net become more and more entangled, espe- " cially deer with horns, which are necessarily " more straightened than others."

When the nets were all set, platforms were raised near each extremity of them, in the following manner:—Four poles, of about twenty three feet long, were firmly fixed in the ground,

at each corner of a square of five or six feet; on the top of them was formed with mats a small house; to which one or two persons ascended by notches cut in one of the poles, and there sat: the height of the houses not allowing them to stand erect.

These houses are sometimes made on trees; and not unfrequently, the sportsmen remain in holes dug in the ground, somewhat like a grave, but wider, and just deep enough for a man to look out of.

Two bamboos are placed lengthwise, one on each side within the pit, a little below the surface, and have their points inserted into the ground at each extremity; strong thorns are then bent transversely over the pit, with their ends fixed in the earth, and are fastened on the inside to the bamboos, by slips of bark or cord. A small opening is left, through which the person or persons enter, and at this part the thorns, being fixed at one end only, are drawn down by the person within, and afterwards fastened as the others. The thorns are both long and sharp, and are so firmly bound, that it is impossible for

any animal to remove them. Loop holes are made for shooting through.

In these places, and sometimes on elephants (but not often, as it requires very well-trained animals to remain quiet at such times), the *Rajah* and his friends station themselves.

At the time I was out, they were on platforms and on an elephant to see the sport, and to shoot at the animals which either passed on the outside of the nets, got through them, or leaped over them; and although it was not right, many were fired at as they approached.

The night before the sport commenced, the *Nagarrah** was beaten at the *Rajah*'s residence, and from ten to twenty thousand people assembled before morning at the spot appointed.

At day break, about a hundred were sent off to set fire to the sides of the reserved jungle; and

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* *Nagarrah* is a large drum, usually made of baked clay, with a skin at each end;—they are raised on the highest trees, and then beaten, and are heard at a considerable distance.

the main body, consisting of men, women, and children, many of them carrying all sorts of noisy instruments, match-lock guns, bows and arrows, spears, fire-works, &c., proceeded to the extremity of it, where they ranged themselves in a line of some miles in extent. They then raised a most hideous noise, continuing it as they advanced towards the nets, which they tried to do as well as they could in the form of a crescent, but it was impossible to proceed regularly, on account of the unevenness of the ground, and the thickness of the cover in many parts. Numbers were left far behind, and yet none of them were injured. It seldom happens that any are killed or taken away by tigers on such occasions; the animals are all too much alarmed to think of any thing but their own safety, and naturally run from the noise; the only part where there is danger, is near the nets; the tigers seeing them, and not knowing which way to escape, become enraged, and sometimes a poor fellow in their way feels the effects of their fury.

When they had arrived within about a mile or a mile and a half of the nets, which occupied many hours to accomplish, they increased their pace and noise, and were then joined by the party sent to set fire to the sides of the jungle, who constantly let off

fire-works and guns, which assisted them much in urging the animals on towards the nets. When they approached, such confusion arose as is past description. Balls and arrows were flying in all directions; some of the party were screaming, others shouting, drums and other noisy instruments beating; many animals were caught in the nets, but a far greater number escaped, either by leaping over them, or not becoming entangled, and so passing over them after they had fallen.

Unfortunately, the day on which I was out, no very large animals, or animals of prey, were taken. The *Rajah* was very angry, and attributed this ill success to their neglecting to keep their line properly, so that the game had escaped by retreating to the rear. I was given to understand that had a tiger been caught, he would have drawn all the attention of the *Rajah* and his friends, and that the *Rajah* most certainly would have given him his death wound.

The excessive heat of the weather, and the constant noise, gave me a violent head-ache, which, added to the sensations arising from the danger to which I was exposed from the balls and arrows flying in all directions, and from which no exertion

or skill could protect me, determined me never again to be present at a *Hunquah*, a sport which afforded me no other amusement than what was derived from its novelty. It was such a scene as I believe very few Europeans have ever witnessed. If any credit could be given to the assertions of the people, there were very few of them who had not seen tigers, leopards, *gours* (a species of wild bullocks), and all sorts of wild animals, in the course of the day.

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CHAP. III.

SHECARRIE'S METHOD OF CATCHING QUAIL,—PARTRIDGES,—JUNGLE FOWL,—AND ALL SORTS OF BIRDS.—INDIAN METHOD OF TRAINING AND KEEPING PIGEONS.—SHECARRIE'S METHOD OF CATCHING HARES,—DEER.—DISTURBED BY A BANDITTI OF THIEVES.—KOONDAH RAJAH'S METHOD OF KILLING DEER.

SHECARRIES are generally Hindoos of a low cast, who gain their livelihood entirely by catching birds, hares, and all sorts of animals; some of them confine themselves to catching birds and hares, whilst others practice the art of catching birds and various animals; another description of them live by destroying tigers.

Those who catch birds equip themselves with a frame-work of split bamboos, resembling the frame of a paper kite, the shape of the top of a coffin, and the height of a man, to which green bushes are fastened, leaving two loop-holes to see through,

and one lower down for their rod to be inserted through. This frame-work, which is very light, they fasten before them when they are in the act of catching birds, by which means they have both hands at liberty, and are completely concealed from the view of the birds. The rod which they use is about twenty-four feet long, resembling a fishing rod, the parts of which are inserted within one another, and the whole contained in a walking-stick.

They also carry with them horse-hair nooses of different sizes and strength, which they fasten to the rod; likewise bird-lime, and a variety of calls for the different kinds of birds, with which they imitate them to the greatest nicety.* They take with them likewise two lines, to which horse-hair nooses are attached for catching larger birds, and a bag or net to carry their game.

Thus equipped, they sally forth; and as they

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* Many times, when I have been shooting, hearing the call at a distance, I have gone to it expecting to find a covey of partridges, and to my great mortification found it to be a *Shecarrie*.

proceed through the different covers, they use calls for such birds as generally resort there, which, from constant practice, is well known to them, and if any birds answer their call, they prepare accordingly for catching them: supposing it to be a bevy of quail, they continue calling them, until they get quite close; they then arm the top of their rod with a feather smeared with bird-lime, and pass it through the loop-hole in their frame of ambush, and to which they continue adding other parts, until they have five or six out, which they use with great dexterity, and touch one of the quail with the feather which adheres to them; they then withdraw the rod, arm it again, and touch three or four more in the same manner before they attempt to secure any of them.

In this way they catch all sorts of small birds, not much larger than quail, on the ground and in trees. If a brown or black partridge answers their call, instead of bird-lime, they fasten a horse-hair noose to the top of their rod, and when they are close to the birds, they keep dipping the top of their rod with considerable skill until they fasten the noose on one of their necks; they then draw him in, and go on catching others in the same way. It is surprising to see with what cool perseverance

they proceed. In a similar manner they catch all kinds of birds, nearly the size of partridges.

There are five different species of partridges in *Ramghur*: the common brown partridge in appearance is very like the English partridge; they occasionally fly into trees, and always roost in them. The long-legged partridge is somewhat like the French partridge. The black partridge is a beautiful bird of a jet black colour, with white spots on the breast. The long-tailed partridge is of a dark brown colour, and has two long spurs on each leg; and the speckled partridge is also a beautiful bird, but rare; I have only seen a few of them. They have the appearance of a mixture between the rock pigeon and black partridge. I believe there are seven, if not eight different kinds of quail in the hills of *Ramghur*; I have killed six distinct species in one day.

To catch peacocks and jungle fowl (a species of wild fowl that are to be met with throughout the country of *Ramghur* in great abundance, and are very like our domestic ones, but rather of a smaller size, and always of the same colour; the cocks are of a black red with large combs and joles, and the hens of a dark brown, somewhat

speckled), two or three *Shecarries* go together, and proceed in the following manner. A line of thirty or forty yards long is fastened to the ground with wooden pegs at each extremity, which is then elevated by props to the height of about eighteen inches; to this line, nooses of horse-hair are fixed at a distance from each other of about two feet, and when the birds pass under the line, they are caught in the nooses by their neck.

Sometimes a similar line is fastened to the ground, and left lying there with all the nooses spread, and as they pass over them they are caught by the legs: this line is never laid where there is much jungle. When the line or lines are ready, they go off to a considerable distance, and beat the bushes in a direction towards them.

The corn in India is never put into ricks, or threshed, as in this country. As soon as they cut it, it is collected into heaps in the same field, on an even piece of ground, and a spot of about eight cloth yards in diameter is smoothed and plastered over with clay, cow dung and water. In the middle of it a post is driven into the ground, to which two, four, or six bullocks are linked, according to the opulence of the cultivator:

a man supplies the spot with fresh corn as the bullocks tread out the grain from the ears, by being driven round the post. They are always muzzled to prevent their eating the grain. The grain is carried off and put into large hampers made of split bamboos, some of them holding a hundred bushels or more; the hampers are plastered on the inside with the same composition as is used for the ground; and over the grain, reed is put, being plastered in the same manner; thus it is kept from one season to another.

To these places paroquets and wild pigeons resort in large flights, and when they are vacated by the farmers, the *Shecarries* commence their harvest. They use two nets, each about twelve feet long, and five wide, which they lay on the ground where the bullocks were linked, and fasten them down lengthwise on one side. On the other side of each net a split bamboo is inserted into the meshes, and fastened to two others inserted in like manner at each end; they are then laid on the ground at such a distance from one another, that when they are turned over they meet exactly; the space between them is strewed with grain; a line is fixed to each frame, which is first run through a loop or ring in the

opposite frame; at a little distance they unite into one string, which is held by a *Shecarrie* concealed within green bushes, at the distance of thirty or forty yards from the nets; when he sees a great many birds between the nets, he pulls the string which turns the nets over, often inclosing twenty or thirty birds at a time.

They also have another method of catching birds at such places. A line is fastened to the ground, to which a great number of horse-hair nooses are fixed, so near, that when they are spread, they almost touch one another. This line for some distance is curved, and the nooses are spread out on the ground; some grain is then thrown over them; the *Shecarrie* holds the line in ambush, as on the former occasion, and when the birds are eating the grain, he gives it a sudden pull, and catches several at a time by the legs.

They sell their birds in the markets and villages to Mahometans, and a few to the low casts of Hindoos, for the value of a halfpenny or a penny each. These people buy them for food, and the higher casts of Hindoos frequently buy paroquets, solely for the pleasure of letting them

loose, which I believe is considered by them to be pleasing to the Almighty.

It is extremely wonderful to see to what perfection the natives train their tame pigeons, of which there are great varieties in India; scarcely a village being without them. In the middle of their market places, may be often seen families living in huts, not much larger than pigs' houses, yet each family keeping forty or fifty pigeons in boxes or cages. They take them out to fly, regularly two or three times every day; as soon as the box or cage is opened the pigeons ascend into the air, and when their owner thinks they have had exercise enough, he calls them by whistling loudly; upon which they immediately descend, and fly straight into the cage or box. They are sometimes allowed to run about the streets to pick up grain strewed by the market people, but they return to their houses whenever called. Many of them have brass bells fastened to their legs, which tingle as they run about; I believe they are put on chiefly for ornament, yet I think it probable that they keep off kites and hawks from darting on them.

The natives are not only expert at training

pigeons, which the wealthy often fly for large sums of money, but they are equally adroit in stealing them. I had a couple of the Vizier's large pigeons given to me, which I valued as a curiosity; in less than a month they were stolen, with several other rare and pretty ones; the common pigeons that were kept in the same place all remained; so I concluded that they did not think them worth the trouble and risk of taking away.

Wild blue pigeons are plentiful throughout India, and in the upper provinces they may be met with in such very large flights as few would believe without seeing. Green pigeons are also common in India; they never alight on the ground, are always in trees, and most commonly in the wild fig, which is their principal food, where it is very difficult to discern them, their colour being so exactly like the leaves.

In the lower parts of Bengal, wild ducks, widgeon, and teal, are often taken by means of earthern pots; a number of these pots are floated amongst them in the lakes where they abound, to the sight of which they soon become reconciled, and approach them fearlessly. A man then goes into the water up to his chin, with one of

these pots over his head, in the centre of which two small holes are made for him to see through, and when he gets into the midst of the birds he pulls them by the legs under water, fastening them to a girdle round his waist.

The Calcutta market is well supplied with wild fowl taken chiefly in this manner. It is also well supplied with snipes. Their method of catching them I have not seen, but have been told they catch them in nooses and with nets, probably much in the same manner as I have before described.

The variety of wild fowl in Bengal is very great. Mr. Taylor, the commercial resident at *Comercolly*, had a collection of more than thirty different kinds of wild geese, widgeon and teal; there is a species of widgeon or teal very common throughout India, that roost and build their nests in trees, and are known to Europeans by the appellation of whistling teal.

To catch hares requires three people; frequently an old man, his wife and child (a little boy or girl), compose the three. They carry with them four or five nets, each of them about sixteen feet long, and eighteen inches high; these nets, when

set, extend forty or fifty yards, according to the ground and other circumstances. If there are no bushes growing in the intervals between the nets, they cut some, and insert them into the ground: the manner of setting the nets is the same as before described for catching large animals; but for hares, they are generally laid in hollow places leading to thick covers to which they generally run when disturbed, being found in the greatest number in covers near cultivation.

One person is left concealed near the nets to watch them; the other two go off to the distance of about a quarter of a mile, and commence beating the underwood with sticks, making as much noise as possible by striking on the large leaves, and as soon as a hare is seen or heard to start from his form in the bushes, the person near it makes a shrill noise, which is well understood and answered in the same manner by the other at a considerable distance; they then run towards the nets, approaching nearer to each other as they proceed, continuing the noise with their voices and sticks. It is wonderful to see how they drive the hares to the exact spot where the nets are set, being surrounded on every side by cover. After they have beaten one side of the nets, they beat the

other in the same manner, and sometimes catch six or seven hares in a day; they, however, more frequently leave off after catching three or four, which is sufficient to supply them with food for that and the next day, and also with as much spirit as will make them all drunk; for they sell the hares to the natives at about the value of three-pence each, but not to Europeans under seven-pence or eight-pence, their usual price being four *annas*, which is a quarter of a *rupee*; a *rupee* is the value of half a crown.

If they see a hare in its form in a place where they can run round it, and approach near enough to take it up, they commence running in a circle of about eight yards diameter, keeping up an incessant shrill noise, dwelling as it were on the same note, and lessening their circle gradually, with their eyes steadfastly fixed on the animal, whose eyes are fixed on them, and in fact it becomes so fascinated as to allow itself to be taken up deliberately by the ears, when it commences a disagreeable melancholy cry.

I have often gone close to them when frightened as described above, and turned them out

for myself or others to shoot at while running: it was always difficult to get them to move; sometimes I have absolutely been obliged to toss them out with the muzzle of my gun.

A gentleman with myself hired two *Shecarries* during the hot weather, at three rupees a month each, to kill game, and they supplied our tables every day with some kind or other. I often accompanied them, and had an opportunity of seeing all their methods of catching it. I usually took my gun with me; my servants carrying a chair and my *hookah*, and I sat down near the nets or nooses, and fired at all that flew over, or passed on the sides; it astonished me to see how much game three or four of them would drive out of the covers—more, I am certain, than twenty common people would have done, not being professed *Shecarries*.

Some danger attended these excursions; it not unfrequently happening that *Shecarries* were taken away by tigers; and on these occasions, their apathy, from a thorough belief in predestination, was seldom if ever surpassed; although a father, mother, or brother, should be carried away by a

tiger, the rest of the family would follow the same business at the same place the next day.

There are a great variety of deer in *Ramghur*; —*Saumers*, a species of elk—*Nylgaus* (Picta antelopes),—the common red deer,—spotted deer,—the common antelopes,—deer with four horns, and a very small kind of deer, not larger than the English hare, with long ears, exceedingly active and delicately formed; they are very common throughout the country; and other kinds may be occasionally met with.

Deer are either caught in nets placed as I have already described, or on a smaller scale; they are also caught in nooses, or are shot from *michauns* (platforms), or pits, by *Shecarries* and villagers: to catch them in nooses, a strong line is fastened to trees, and extends across the cover fifty or a hundred yards. At all the openings, or paths, strong nooses of thong, or of the bark of a tree, are suspended to the cord and kept open by a little wooden pin at the top, which, on the least force being applied, readily gives way. They are kept expanded on the sides by bushes, if any are growing near enough, or split sticks inserted into

the ground; they drive the covers towards the line, and the deer are caught by their necks.

Sometimes they set nooses in the path-ways to catch them by the legs. Two strong ropes with loops made at the time of twisting the cord, and lined with a bit of horn on the inside to make them slip easily, are fastened to branches of trees, if there are any near enough; if not, to pegs firmly fixed in the ground. To these cords a small twine or silk thread is fixed, which is passed across the path-way, and is suspended by two forked sticks, about the height of the breast of a deer. When the deer run against this line, it draws together the nooses, at the same time elevating them a little, which, being placed immediately under the twine, catches them by the legs. The cord on the ground is kept from view by being covered with dry or green leaves.

When deer are known to destroy *gram*, a kind of vetch of which they are very fond, they erect platforms as before mentioned, which seldom have houses on them, but simply a place to sit on, secure from the tigers, where they wait to shoot them when they come to feed at night. Sometimes the

platforms are made in trees, and often the people wait in holes made in the ground, as I have before described.

A very curious circumstance happened to me when I was sitting in a pit for the purpose of shooting *Nylgaus*, near the village of *Pindarchoon*,* on the New Road. When out shooting, a villager informed me that some of those animals came every night to feed in a *gram* field, about half a mile from my tent: as there were not any large trees near the spot, and I could not conveniently get a *michaun* erected for want of some of the materials, I had a pit dug as before represented, and took with me an *Harcarrah*, two guns, one single and one double-barrelled, and a spear; at twelve o'clock at night I had a shot at a *Nylgau*, which I severely wounded; it was found dead the next day at a considerable distance from the pit. About half an hour afterwards we heard a murmuring of voices, and presently saw a number of men armed with match-lock guns, spears, bows and arrows, and swords; although I understood the common Hindoostanee language tolerably well,

* It takes its name from a hot spring near it.

yet I could not comprehend a word they said; but the *Harcarrah* told me that they were debating whether or not they should plunder my tent: they remained near us a considerable time, and then went off in a direction towards it. Very soon after, we saw the village of *Pindarchoon* in flames.

At day-light we quitted our hiding place, and, to my great joy when I returned to the tent, I found every thing safe, without a soul having been disturbed. The thieves set fire to the village, and plundered it of all the carriage-bullocks they found, which they loaded with every thing they could lay their hands on; the whole was not of much value, the village being small, and the people who lived in it poor.

Whenever a number of thieves enter a village for plunder, it is termed *dakka;* the very sound of the word will drive all the inhabitants, men, women and children, from their village, leaving the thieves in quiet possession to ransack it at their will. It seldom happens, in such cases, that any resistance is made.

The *Koondah Rajah* has a peculiar method of

killing deer. He keeps a particular breed of dogs, differing from any of the common dogs of India, larger, and possessing an exquisite sense of smelling. These dogs are trained to hunt deer, and although it is reasonable to conclude that scent will soon evaporate and die away in very hot weather, I have heard the natives assert that they take on the scent of deer many hours after they have passed. In the hottest season of the year, when water is every where scarce, the *Rajah*, early in the morning, sends some of his people with eight or ten of these dogs to the covers bordering on water, where they seldom fail of getting on the scent of deer; they worry the poor animals about the covers, until, when almost dead with heat and thirst, they are obliged to go to the water to drink and cool themselves; there the *Rajah* and his friends are stationed on platforms, or concealed in some kind of ambush to shoot them.

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CHAP. IV.

A SHORT ACCOUNT OF HAWKING,—GREYHOUNDS,—WILD HOGS,—WOLVES, WITH A PECULIAR METHOD OF CATCHING THEM IN PIT-FALLS,—HYENAS, WITH AN INSTANCE SHEWING THE POSSIBILITY OF THEIR BEING TAMED.—SURPRISING QUALIFICATIONS OF A SHECARRIE.—DHOLES, OR QUIHOES, A SPECIES OF ANIMAL NOT DESCRIBED BY NATURALISTS.—BADGERS,—GOURS,—BUFFALOES,—BEARS, AND ELEPHANTS.

All the native gentlemen of India, who are in the least degree fond of sporting, keep hawks of various kinds, and never travel without some of them. The largest kind are trained to kill deer, by pitching on their heads and picking out their eyes: they also kill large water-fowl somewhat like the heron; a sport affording considerable amusement. Some are very small, and are only used for killing small birds. Others are trained to hover over ponds of water in which there are wild fowl, which, on being fired at, rise imme-

diately, when the hawk darts on them, and obliges them again to drop into the water, by which means the sportsmen get many shots, and kill a great number.

They also have grey-hounds, which, although not fleet, are naturally extremely savage, and are rendered more so by being kept without food the day before they are used.

A *Rajah* in *Bahar* received as a present a brace of large Persian grey-hounds, which he took out on a sporting excursion with a party of gentlemen, with a view of exhibiting their perfections. He slipped them after a jackall, and rode off himself in the direction of the animal, halloo-ing the dogs, who, mistaking the object intended for them, attacked the *Rajah*'s horse, and obliged him to ride into a neighbouring river, up to the horse's back, in order to escape from their attack, to the great amusement of the gentlemen present, and the *Rajah*'s mortification.

As Captain Williamson observes, it is very true that the native gentlemen of India are rarely expert at any active sport ; they consider it be-

neath them to use any exertion to which they are not compelled.

Wild hogs are plentiful in every part of India where there are covers near water in which they may lie undisturbed. The natives kill them from platforms, and catch them in nets when they come to feed on their sugar plantations. They lay the nets at the places where they are known to enter the cane,* which is easily seen by the fences being broken down. They drive them in the night time with dogs and noisy instruments, out of the plantations into the nets. They also catch them in nooses made with ropes, and shoot them from elephants.

Wolves are found in all parts of India; but I have remarked that they are most numerous where there are no tigers, panthers or leopards; in *Ramghur* they are very scarce. In the upper provinces, at *Cawnpore*, *Futtyghur Agra*, and *Muttrah*, they exist in great numbers: the method by which they are caught is very curious. A

* This term is used in India for a plantation of sugar.

deep pit is dug, and over it a kid or lamb is suspended in a basket, with a pot of water hanging above, having a small hole in it, through which a drop at a time falls on the kid and makes it cry. The sound attracts the wolves to the spot, and when they make their spring at the bait, they fall into the pit beneath, which is kept from their view by being covered with loose green leaves.

When I was stationed at *Cawnpore*, a wolf had young under a gentleman's pleasure house in his garden, about a hundred yards from my house. A child two years old, belonging to one of my servants, was carried away by it. I made application to the gentleman for leave to dig out the wolves, which he refused, observing that I should undermine and throw down his house. I then contrived to fix a noose, made with wire and strong cord twisted together, over the hole, and placed above it a tin cannister, partly filled with stones, which, falling down when the wolf pulled the noose, frightened him and gave alarm to my people. It was caught the first night, and secured in a box; the next day, several gentlemen assembled, when we procured many mastiffs, and let them loose together in a compound, surrounded by a wall

about nine feet high; but the dogs were afraid to attack the wolf.

A gentleman present, of his Majesty's 73rd Regiment, had a number of terriers, which he sent for: these worried and obliged it to scamper round the enclosure, making the company caper about in all directions to avoid it; so that it was difficult to say, which was most frightened. At last the wolf made a spring at the wall, and fairly leaped on the top of it and ran away, to the gratification of most of the party, who were more annoyed than pleased with the sport.

Hyenas are common on all the south side of the river Ganges; I believe they are also to be met with on the north, but I have never seen any there. Their natural history is defective, inasmuch as they are described to be so fierce as not to be tamed.

A servant of Mr. William Hunter's, by name Thomas Jones, who lived at *Chittrah*, had a full grown hyena, which ran loose about his house like a dog, and I have seen him play with it with as much familiarity. They feed on small animals and carrion, and I believe often come in for the

prey left by tigers and leopards after their appetites have been satiated. They are great enemies of dogs, and kill numbers of them.

A gentleman at *Chittrah* who kept a pack of hounds, lost a dog every night for several nights successively; the dog-keepers reported that they were carried off by hyenas—the truth of which could not be ascertained, but it appears likely. The dogs were accustomed to be tied down separately every night; and after it was ordered that they should be all loosened, none disappeared.

The natives of India affirm that tigers, panthers, and leopards have a great aversion to hyenas, on account of their destroying their young, which I believe they have an opportunity of doing, as the parents leave them during the greatest part of the day. The inhabitants, therefore, feel no apprehension in taking away the young whenever they find them, knowing the dam is seldom near. Whether it is true, as the natives say, that they have a great aversion to hyenas, or that it is one of their many fabulous stories, I shall leave to the judgment of my reader, having never had an opportunity of ascertaining it. Hyenas are slow

in their pace, and altogether inactive; I have often seen a few terriers keep them at bay, and bite them severely by the hind quarters; their jaws, however, are exceedingly strong, and a single bite, without holding on, more than a few seconds, is sufficient to kill a large dog. They stink horribly, make no earths of their own, but lie under rocks, or resort to the earths of wolves, as foxes do to those of badgers, and it is not uncommon to find wolves and hyenas in the same bed of earths.

I was informed by several gentlemen, whose veracity I could not doubt, that Captain Richards, of the Bengal Native Infantry, had a servant of the tribe of *Shecarries*, who was in the habit of going into the earths of wolves, fastening strings on them, and on the legs of hyenas, and then drawing them out; he constantly supplied his master and the gentlemen at the station with them, who let them loose on a plain, and rode after them with spears, for practice and amusement. This man possessed such an acute and exquisite sense of smelling, that he could always tell by it, if there were any animals in the earths, and could distinguish whether they were hyenas or wolves. What makes it the more extraordinary, is, that

the man's nose was depressed to a level with his cheeks, either from lues, or accident, which I should have thought would have injured the powers of that organ.

In the *Ramghur* hills there exist some animals which I believe have never been fully described by any naturalist. Captain Williamson has given some account of them, calling them *Dholes*, a name by which I have heard them called, but more frequently by the name of *Quihoes;* they are extremely shy, and seldom approach any villages.

In all my rambles through the jungles, I have only seen them three or four times, and then there were always a number together, never appearing within shooting distance. They are between the size of a wolf and a jackall, slightly made, of a light bay colour, with fierce eyes, and their faces sharp like that of a grey-hound. I have heard it said that their claws are retractile; if so, they may be considered as belonging to the feline species.

They hunt their prey in packs, and kill large animals; it is said even tigers, panthers and

leopards; but this, as well as many stories related of them, I consider as fabulous. I can, however, affirm, that there exist such animals, and I have known them kill wild hogs. It may therefore be believed that they sometimes kill larger animals; for as they are armed with talons, and generally keep together in a body, they must be very formidable. A young one was sent by *Rajah Futty Narrain* to Mr. Archibald Seton, at *Gyah*, which was extremely fierce and shy, and lived but a short time.

Badgers are scarce, but are occasionally to be met with in the hills. In their nature they very much resemble the bear, and what is singular they are called by the natives of *Ramghur*, *Badger-Ball*,—Ball being the Hindoostanee word for Bear. Captain Williamson calls bears, balloos, which I believe is a corruption.* Badgers in India are marked exactly like those in England, but they are larger and taller, are exceedingly fierce, and will attack a number of dogs; I have seen dogs that would attack an hyena or wolf, afraid to encounter them.

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* Quere—Are not both these English words derived from the Hindoostanee?

There is also another species of animal in *Ramghur*, called *Gour*, a kind of wild bullock of a prodigious size, not well known to Europeans. I have never obtained a sight of them, but have often seen the prints of their feet, the impression of one of them covering as large a space as a common china plate. According to the account which I received from a number of persons, they are much larger than the largest of our oxen, are of a light brown colour, with short thick horns, and inhabit the thickest covers; they keep together in herds, and a herd of them are always near the *Luggo* hill. They are also in the heavy jungles between *Ramghur* and *Nagpore*.

On reading the 8th Vol. of Asiatic Researches, since the preceding sheets have been printed, I have met with an account of *Gayals*, by H. T. Colebrooke, Esq., which appear, by his description, to be animals of the same species as the *Gour*, noticed above, but not of so large a size, or so vicious. The animal described by a Bengal officer, and introduced by Mr. Kerr, in his translation of Linnæus's *Systema Naturæ*, under the appellation of *Bos Arna*, appears to me to be the *Gour* of *Ramghur*, which Mr. Colebrooke thinks should be rejected from all systems of Zoology,

merely from his supposing that they have mistaken the wild buffalo for it, owing perhaps to their using the word *arna*. *Arna* being the *Hindoostanee* name for wild buffalo.

The wild buffalo is always of a black colour, with very long horns, whereas the *Gour* has short horns, and is of a bay, or reddish brown, colour. The former inhabits low marshy ground, and the latter hills and forests. If any doubt remains of the existence of such animals, a true history of them may be easily procured.—*Gour* is the name they are known by in *Ramghur*, but it may not be the proper *Hindoostanee* name of the animal.

I saw the skin of one that had been killed by *Rajah Futty Narrain*. Its exact size I do not recollect, but I well remember that it astonished me, having never seen the skin of any animal so large. Some gentlemen at *Chittrah* have tried all in their power to procure a calf, without success. The *Shecarries* and villagers are so much afraid of those animals, that they cannot be prevailed on to go near them, or to endeavour to catch any of their young. It is a prevailing opinion in that part of the country, that if they are the least molested, they will attack the person or persons molesting them, and never quit them until

they are destroyed; and should they get into a tree, they will remain near it for many days.

Rajah Futty Narrain resided at *Norungabad*, and was the keenest native sportsman I ever met with. He shot remarkably well with ball, and sometimes used English rifles; but he could not shoot so well with them as with a match-lock gun.*

Wild buffaloes are plentiful in many parts of Bengal, and also in some parts of *Baha*. I have never seen how they are destroyed by the natives, but I believe their only method is, shooting them from platforms, trees, boats, or elephants. They are too powerful to be attacked openly, or in any other way.

Female buffaloes are not naturally inclined to attack men, unless they have calves with them; they then are fierce, and should be avoided. The bulls are at all times fierce, particularly so when in company with a single female, and they often attack men without any provocation whatever;

* He enjoyed a Jagier (estate of land) given to him by the East India Company for services rendered them.

many natives are killed by them, and some few Europeans have shared the same fate.

An officer of the Bengal army had a most miraculous escape from one, by having the presence of mind to pull off his red jacket, and throw it at him when he made his charge; the buffalo received it on his horns, and continued tossing it about, which gave the gentleman an opportunity of climbing up into a tree, by which he escaped unhurt, to the great joy of the rest of the party, who despaired of his life. It is a well known fact, that to the showy colour of red, buffaloes have a particular aversion; for they always attack a person wearing that coloured cloth, in preference to any other.

Mr. William Down, who now resides in the neighbourhood of Great Torrington, was one of a party shooting, when they saw a bull-buffalo; they fired several balls at him, and wounded him in one of his hind legs. Mr. Down pursued him across some water, when the animal attacked him, and threw him into a ditch; fortunately it was so narrow that the buffalo could not bring his horns to bear on him; they were so long, and lay so much in a direction over his back that he could

not get their points under, or against his body. After trying a long time in vain, he trod and stamped on him with his fore feet, broke several of his ribs, and bruised the calves of his legs in such a manner as to leave severe marks, which are not yet effaced. He then treated him with such contempt as large dogs often do smaller ones, sprinkling him well with his water; and then decamped into a plantation of indigo, leaving the poor gentleman almost dead; however, after a short time, he recovered sufficiently to creep towards the boat, where he was met by some of the boat-men, who were all the time at some distance observing what passed.

Black bears are common throughout the hills, and are very numerous in *Rogonautpore* and *Geldah*. They are caught in nets, or killed from *michauns*, or pits, and are considered by the inhabitants of these countries not as the enemies of man; being innocent in comparison with some other large animals. They live chiefly on bulbous roots, fruit and ants; of the termites (white ants) they are particularly fond, and I have been informed that they are sometimes caught when feeding on them in this manner—a strong noose being placed around the hillocks in which the ants are imbedded is drawn over the neck of the bear,

by a person in ambush, at the time he is lowering his head in order to draw up the ants with his breath through his nostrils.

I never heard of more than one person being killed by a bear, and that was an old man who was cutting wood at the foot of *Muckangunge* hill, about two miles from *Hazaree Baug* cantonments, when a female bear, having two cubs, being disturbed by him, attacked, and killed him.

They are often met by travellers on the New Road; the carriers of palanquins are so accustomed to see them, that they take little notice of them, unless they think they are carrying a person unaccustomed to the country, whom, in that case, they endeavour to intimidate by pretending that there is great danger in going on. This they do with the hope that a reward will be offered them to proceed; but if they find that the person is aware of their tricks, they try to get a present, by amusing him with a song, in which they imitate the bear.

Bears will often continue on the road in front of the palanquin for a mile or two, tumbling and playing all sorts of antics, as if they were taught

to do so; I believe it is their natural disposition; for they certainly are the most amusing creatures imaginable in their wild state. It is no wonder that with monkeys they are led about to amuse mankind. It is astonishing, as well as ludicrous, to see them climb rocks and tumble, or rather roll down precipices. If they are attacked by any person on horse-back, they stand erect on their hind legs, shewing a fine set of white teeth, and making a cackling kind of noise: if the horse comes near them, they try to catch him by the legs, and if they miss him, they tumble over and over several times. They are easily speared by a person mounted on a horse that is bold enough to go near them, which, however, few will do, unless they are much accustomed to it.

Elephants are numerous on the north side of the river Ganges, near the mountains from *Chittagong* to *Hardwar*. The principal *Keddah* for catching them is in the district of *Tipperah*. They are caught in *Nepaul*, and at many places near the mountains, in pits and by *phauns* (nooses made with slip knots) which are thrown over their heads, and are at last brought round their necks, by people on large tame elephants. The elephants thus caught are not considered so

valuable as those caught at *Tipperah*, *Chittagong*, and *Sylhet*. I believe there are no wild elephants in any of the English territories on the south of the river Ganges. I have known eight together, in a wild state, pass through part of the town of *Chittrah;* one of them had a brass ring round one of his tusks; I imagine, therefore, they were all elephants that at some time or other had escaped from their keepers into the jungles. Their natural history is so generally known, that it would be presumption in me to enter into a detail of it. Two extraordinary instances of their wonderful sagacity (or reasoning faculty), came within my knowledge, which strongly corroborate the statements given of their general character.

An elephant belonging to Mr. Boddam, of the Bengal civil service at *Gyah*, used every day to pass over a small bridge leading from his master's house into the town of *Gyah;* he one day refused to go over it, and it was with great difficulty, by goring him most cruelly with the *haukuss*, (an iron instrument) that the *Mahout* (driver) could get him to venture on the bridge, the strength of which he first tried with his trunk, shewing clearly that he suspected that it was not sufficiently strong; at last he went on, and before

he could get over, the bridge gave way, and they were precipitated into the ditch, which killed the driver, and considerably injured the elephant. It is resasonable to suppose that the elephant must have perceived its feeble state when he last passed over it. It is a well known fact, that elephants will seldom or ever go over strange bridges, without first trying with their trunks if they be sufficiently strong to bear their weight,—nor will they ever go into a boat without doing the same

I had a remarkably quiet and docile elephant, which one day came home loaded with branches of trees for provender, followed by a number of villagers, calling for mercy, (their usual cry when ill used,) complaining that the *Mahout* had stolen a kid from them, and that it was then on the elephant, under the branches of the trees. The *Mahout* took an opportunity of decamping into the village and hiding himself. I ordered the elephant to be unloaded, and was surprised to see that he would not allow any person to come near to him, when at all other times he was perfectly tractable and obedient. Combining all the circumstances, I was convinced that the *Mahout* was guilty, and to get rid of the noise, I recompensed the people for the loss of their kid. As

soon as they were gone away, the elephant allowed himself to be unloaded, and the kid was found under the branches, as described by the people. I learnt from my *Sarcar*, that similar complaints had been made to him before, and that the rascal of a *Mahout* made it a practice to ride the elephant into the midst of a herd of goats, and had taught him to pick up any of the young ones he directed; he had also accustomed him to steal their pumpions and other vegetables that grew against the inside of their fences, like French beans, which could only be reached by an elephant. He was the best *Mahout* I ever knew, yet so great a rogue, that I was obliged to discharge him.

The very day that he left my service, the elephant's eyes were closed, which he did not open again in less than a fortnight, when it was discovered that he was blind. Two small eschars, one in each eye, were visible, which indicated pretty strongly that he had been made blind by some sharp instrument, most probably by a heated needle. The suspicion was very strong against the former keeper, of whom I never heard any thing after. This elephant I frequently rode on, shooting for many years after this, through heavy

covers, intersected with ravines, rivers, and over hollow and uneven ground, and he scarcely ever made a false step with me, and never once tumbled. He used to touch the ground with his trunk on every spot where his feet were to be placed, and in so slight and quick a manner, as scarcely to be perceived. The *Mahout* would often make him remove large stones, lumps of earth or timber out of his way, frequently climb up and down banks, that no horse could get over; he would also occasionally break off branches of trees that were in the way of the *Howdah*, to enable me to pass.

Although perfectly blind, he was considered one of the best sporting elephants of his small size in the country, and he travelled at a tolerably good rate, and was remarkably easy in his paces. On my returning to England, I sold him to Mr. Wemyss, of the Bengal civil service.

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CHAP. V.

A DESCRIPTION OF TRAPS FOR CATCHING TIGERS. METHOD OF KILLING THEM WITH POISONED ARROWS, FROM CAPTAIN WILLIAMSON'S BOOK, WITH OBSERVATIONS THEREON.—SHOOTING THEM FROM PLATFORMS.—EXULTATION OF THE NATIVES AT THEIR DEATH.—AN ANECDOTE OF AN OWL, WHOSE APPEARANCE WAS CONSIDERED OMINOUS OF THE DEATH OF A FAVOURITE SERVANT.—PROOF AGAINST THE COMMON NOTION OF THE TIGER'S PROVIDER.—THE MEETING WITH TIGERS WHEN SHOOTING.—WHY TIGERS PREFER FEEDING ON MEN TO ANIMALS.—GREAT DESTRUCTION MADE BY A TIGRESS, WITH ANECDOTES.—AN INSTANCE OF GREAT FEROCITY.—EXTRAORDINARY ESCAPES FROM TIGERS.—A FATHER AND SON KILLED BY THE SAME ANIMAL.—SUPERSTITIOUS CEREMONY PERFORMED TO ENSURE SAFETY FROM TIGERS.—REFLECTIONS ON THE FORMATION OF A TIGER'S FORE LEG AND FOOT.—CAPTAIN WILLIAMSON'S REMARKS

ON THEIR METHOD OF KILLING THEIR PREY, AND MY OBSERVATIONS THEREON.—AN INSTANCE OF THEIR GREAT STRENGTH AND FEROCITY.—AN ACCOUNT OF A VIOLENT HAIL-STORM.—THE FLIGHT OF A DEER TO A REGIMENT OF SOLDIERS FOR PROTECTION.—AN ACCOUNT OF A GENTLEMAN'S HAVING KILLED 360 TIGERS.

TIGERS are caught in nets, as I have already described. They are likewise caught in traps, but rarely, being extremely wary. *Shecarries* kill them with poisoned arrows: they also shoot them from platforms and pits. The villagers do the same; and they are killed by opulent natives from the backs of elephants.

One kind of trap for catching them is made of wood, and not unlike a common rat trap, twelve or fourteen feet in length, and about five in breadth, with both ends open, and two doors, one at each end; which are elevated by levers on the top, and kept suspended by an iron rod passing over the end of them, which rod communicates by a tongue with a board on the inside at the bottom of the box. A kid or goat is fastened in the middle of the box, and when the tiger seizes it, and steps on the board, he disengages the tongue

from the iron rod, which flies up, allowing the doors to fall down through grooves so strongly made, that he cannot force them open, so that he is caught.

The traps are sometimes made with only one door, and an open grating at the other end. Another kind is made by driving stakes into the ground and fastening bamboos to the top of them, with doors similar to those already described, and which are let fall much in the same way; they are made considerably larger, and are immoveable; covered all over with green bushes, and so well hidden, as not to be easily discovered from the natural cover. Whenever tigers are caught in these traps, they are driven into others prepared to receive them, in which they are carried off.

The following description of a tiger killed by poisoned arrows, is taken from Captain Williamson's book of Oriental Field Sports. "The con-
" struction of the apparatus for shooting tigers
" with arrows, either poisoned or not, is extreme-
" ly simple. There are various modes; but
" that in general use is as follows:—The bow is
" fixed at the middle by two stakes, distant enough
" to allow the arrow to pass freely without touch-

" ing, and at about eighteen inches, or two feet
" from the ground, according to the size of the
" animal to be killed. The great nicety is, to fix
" the bow so that the arrow may fly quite horizon-
" tally; or, at least as much so as the principles
" of projectiles will admit. The cord should be
" parallel to the road frequented by the tiger.
" The string being drawn back, so as to bend
" the bow sufficiently, is kept at its stretch by
" means of a stiff piece of stick, cut just the
" length, so as to pinch a wedge against the in-
" side of the bow. This wedge comes down six
" or eight inches, and at its lower end has a
" strong line fastened to it; which, being carried
" across the pathway, for perhaps twenty or
" thirty yards, and strained moderately tight, is
" there fastened to a strong stake driven into the
" ground for the purpose, if no sufficient bush
" be at hand. This being done, the arrow is
" gently deposited in its proper place. To give
" it the requisite position before the cord was
" stretched would be dangerous; as in setting
" the latter tight, the wedge might be drawn,
" and the arrow be discharged at the operator.

" The reader will, from this description, un-
" derstand, that the bow is firmly fixed; and that,

" the wedge introduced between the inside and " the extended string of the bow, operates as a " lever; for when any power, such as the step " of a tiger, presses against the string, and " causes it to depart from its right line, the " wedge must nessesarily give way to the force, " and turn the extending stick downwards; there- " by setting it at liberty, and occasioning the " bow to act instantaneously.

" Such is the velocity of the arrow, and so " quick does this simple contrivance act, that " tigers are, for the most part, shot near the " shoulder. But even were it less rapid, we " might naturally conjecture, that the tiger, feel- " ing his leg obstructed by the line, would pause, " and afford ample time for the arrow to take " effect, before he could completely pass its range. " Generally, tigers fall within two hundred yards " from the fatal spot, they being most frequently " struck through the lungs, and sometimes straight " through the heart. If the arrow be poisoned, " as is most frequently the case, locality is no " particular object; though without doubt, such " wounds as would of themselves prove effectual, " unaided by the venom, give the *Shecarrie* " least trouble. The poison never fails to kill

" within an hour. It is not always necessary, " but it is usual, for one or more persons to be " at hand, in the nearest trees, or in some secure " situation, commanding a view of the spot, to " watch the event, as well as to caution travellers " who might inadvertently be proceeding towards " the snare, and be liable to its mischief.

" The bows are, however, with little deviation, " laid in places not much frequented, and mostly " at a time when all the surrounding villagers, " understanding that some tiger has committed " ravages, expect the bows to be laid near his " haunts; which, in consequence, are carefully " avoided.

" When bows are fixed in grass jungles, for " which, indeed, they seem peculiarly calculated, " the tops of the grass are cut away with a sickle, " so as to form a narrow vista for the passage of " the arrow. The string which passes across the " path, is, however, carefully concealed; the grass " being brought over to meet, and cover it from " the tiger's observation. It is not that the force " of the arrow would be sensibly diminished in so " short a course; but that some rather stiff reed " or stick might touch, and divert it from its pro-

" per direction. For the bow is ordinarily so " very substantial as to require the whole force " of a strong well-accustomed man to bend and " draw it properly. The *Pahariahs*, or hill " people, who may be said to be the only persons " practising this part of sporting, are, as already " observed, quite a distinct race from the rest of " the inhabitants of Bengal; and, from every " circumstance, may be with reason considered as " the aborigines.

" The arrows used for shooting tigers have " generally but a moderate barb; I have seen " some without any. The poison is for the most " part a liquid, in which thread is steeped, and " wound round at the back of the barb. We " are not acquainted with the real nature of the " poisons in general use, but we are certain of " their deleterious effects. Some pretend that " only one kind is infallible; namely, litherage of " lead, poured hot on some bruised herbs. This " may probably be in part true. Litherage " appears to be the basis of the poison; but, " assuredly it is blended with some other stimulant, " or active body, else it would fail of sufficient " powers to operate so very suddenly as poisoned " arrows often do."

The method of killing tigers with poisoned arrows is so curious and interesting, that, wishing to give my reader as clear an idea of it as I possibly can, I have extracted the foregoing account from Captain T. Williamson's book of Oriental Field Sports, which, although detailed in a perspicuous manner, is in many points incorrect. That gentleman's book conveys an exceedingly good general idea of the different kinds of sporting, but it cannot be expected that he should be personally acquainted with them all. He must have gained a great part of his knowledge from the information of others, consequently not always to be depended on, which I think has been the case respecting tigers killed by poisoned arrows.

He observes that the mechanism of their bows is very simple. In this, I cannot agree with him; to me, it appears a complicated and ingenious apparatus; the different uses of the number of strings attached to a bow would puzzle any one; although I have seen them often set, I am certain that I could not set them myself: of course I cannot well describe how it is done, and I am confident that it would require a considerable time for any person to understand its principle

sufficiently to be able to set them without instruction.

Captain Williamson says that the *Shecarries* remain in trees, or somewhere near, so as to enable them to see the bow and string, where they can also apprize people going that way, of their danger. This is not often, if ever, the case. The tigers are generally shot with poisoned arrows during the night, and in the midst of some thick cover, or in the dry beds of small rivers. They lay their bows and arrows before sun set, and then go to some village where they sleep the night; early the next morning, they visit the spot to examine their bows, and if an arrow has been discharged, they are certain that some animal, most probably a tiger, has been wounded, and consequently is dead.

They then trace him by the blood, or, if they cannot follow it, they look about in all the thick covers near; being well acquainted with their haunts, they know the direction he will most probably take, and seldom fail of finding him in a few hours. Some *Shecarries* take a dog with them, which, being trained, hunts them out in a few minutes. They do not take the dog with

them at the time of laying the bow, for fear of disturbing the tiger, or of his smelling the scent of the dog, which might induce him to go another way—tigers having a great dislike to dogs. I do not think the *Shecarries* would consider themselves safe in trees, nor do I see of what use it would be: on the contrary, it might prevent so wary an animal as a tiger from approaching the line; nor do I consider it probable that villagers would frequent such places in the night. Whenever their bows are laid in the day, or in the night, across public roads, pathways, or any places where people often travel, they lay two other strings, passing them across the road or pathway, communicating with the tongue that lets the arrow fly, as the one already described by Captain Williamson. These strings cross the road or pathway, one on each side of the former, at about six yards' distance, and are raised from the ground about four feet and a half, allowing a tiger to pass under them, but a man, or any large cattle, would run against them, and the arrow would be discharged before they arrived within its direction.

The centre line is raised about two feet from the ground, and strikes against the tiger's breast;

the arrow generally enters behind the shoulders. According to the account given to me by the *Shecarries*, they seldom live half an hour after receiving the wound.

The Captain observes that this method of shooting arrows is exclusively followed by *Pahariahs*, or hill people. In this, he has been misinformed; I believe the only people who practise it, are a race of men, inhabitants of the district of *Dinagepore*, east of the river Ganges, who travel all over Bengal, wherever tigers are to be met with, for the sole purpose of killing them, in order to obtain the reward given by government, of ten rupees for every tiger. Something more they receive as presents from the inhabitants, and gain a little by the sale of their teeth and claws, which are worn by the natives as charms.

I believe it frequently happens that they are paid twice by government for killing the same animal, by producing the head of a tiger to a collector of one district, and the skin to the collector of another. They travel about killing tigers nearly all the hot and cold seasons; and, if they are successful, return to their families, with a sufficiency to maintain them for a year or two:

when it is nearly expended, they commence another excursion. They are extremely fond of spirits, and of smoking intoxicating herbs; and live a horrid life, independent of the danger they incur by searching for tigers, and in setting their bows, in the act of which, they are often taken away by the very animals whose destruction they are preparing.

With respect to the poison, Captain Williamson has also been misinformed. They use only one kind, which is extracted from the roots of a large tree, the bark of which is smooth like the ash, with very large leaves, and is known to the natives, by the name of *Boglear*, which signifies tiger's poison. An incision is made in the large roots, and a gummy liquid oozes out, which soon inspissates. They mix it with litherage, and apply it, whilst moist, around the extremity of the iron of the arrow, at its insertion into the wood, where a hollow is left for the purpose: it is then wound round with a few turns of fine silk to prevent it from cracking, and then exposed to the sun; by which, in a short time, it becomes as hard or harder than the wood. The iron point is very short, made with a small barb, and the arrow is discharged with sufficient force to bury the poison in the animal.

It is rather a strange circumstance, that the same poisonous substance which they fix to their arrows, is used by the native distillers to lute their stills. I had a young tree of the *Boglear* transplanted into my garden, but I quitted that part of the country before the tree had attained a sufficient size to try any experiments with.

Whenever a bullock is killed by a tiger, and the people of the village can find the dead carcass, they erect a *michaun* in a tree, or on poles, or dig a pit in the ground near it; and if there are no people in the village bold enough to remain in it, to shoot at the tiger when he returns to feed at night, they send for some from the next village, or employ *Shecarries;* neither of which have they occasion often to do, there being scarcely a village in *Ramghur* without people who are accustomed to shoot tigers in this way.

Whether *Shecarries* or villagers undertake the business, they conduct it in the same manner. Villagers seldom remain alone, a companion generally accompanies the marksman, and sometimes they are both marksmen. *Shecarries*, from being more accustomed to it, are not afraid, and often sit in *michauns* alone, with hopes of receiving the

whole reward. They arm themselves with match-lock guns, swords and spears. It is necessary that they should possess patience, and a considerable degree of coolness, and be perfectly silent. The tiger having glutted his appetite on the bullock not long before, cannot be very hungry, therefore the least noise would prevent him from returning to it. If he should return, they generally wound him, and most times mortally; yet it seldom happens that he falls dead on the spot.

Capt. Williamson says, that the *Shecarries*, when they have wounded a tiger, frequently dismount from *michauns*, and follow him through the jungles. This I have never known to take place; however, it may have happened. Whenever it has occurred, I should think it must have been before dark, or after day light in the morning. I cannot think that any man would be so fool-hardy as to be searching about in the dark, through thick cover, for a wounded and enraged tiger, for even in moon-light, the eye cannot penetrate the thickets on account of the shade. These animals are so tenacious of life, that they often require many balls to enter them before they die. I knew an instance of a tiger's receiving eighteen balls before he fell. Like other animals of the feline species,

their vision in the night is much more perfect than that of a man, and if the *Shecarries* or villagers dismount from their *michaun*, and should be seen by the tiger, they would be attacked, and could have no chance of escaping. I believe that they generally remain on the *michaun* until day light, when they descend, and if they have fired at a tiger during the night, they collect from the village or neighbouring villages, a number of armed people. With these, and a few dogs, they search all the covers, and if any blood is seen, they follow it, and often succeed in finding the tiger wounded or dead. Although it may require more resolution to sit in the *michaun*, the searching for the tiger is really the most dangerous part of the business; however, being a number together, they encourage one another, and are not apparently aware of their danger, though they are frequently carried off in the pursuit.

If a tiger kills and carries away a man or woman, and the body should be found not half devoured, none of the *Shecarries* or villagers will ever sit up to kill the tiger when he returns to feed on the remainder. They are more afraid of the apparition of the dead person, than of the living tiger. On several occasions I offered to sit

up with them, and to give them a present if we did not succeed in killing the tiger, but I could not prevail on any of them to accompany me.

I have often seen large tigers brought to *Chittrah*, in the *Ramghur* district, by ten or twelve men, on poles, from the most distant parts of the district, frequently a distance of a hundred and twenty, to a hundred and sixty miles, to obtain the reward of ten rupees. Sometimes in the hot weather the carcasses, on their arrival, were so exceedingly putrid, that it was almost impossible to approach them, without being made ill by the stench. It may, in some measure, be conceived what joy their having killed them must have occasioned, to induce them to carry the animals such a distance, with such a horrid smell immediately under their noses, when they might have obtained the reward just as well by carrying only the head, or skin. No commander of an army ever felt more elated after a victory, than these poor creatures experienced at the success of their prowess in destroying, perhaps, the pest of their neighbourhood. When any person praised them for their valour and dexterity, their countenances shewed what pleasure they felt. It might also be plainly seen, how gratifying it was to them to hear it

said, that it was a large tiger. On receiving the reward, they generally got gloriously drunk, and no doubt returned to their villages, determined to risk their lives on a similar exploit, the first opportunity that might offer.*

Many of the natives of India believe in the doctrine of the metempsychosis, or transmigration of souls; as soon, therefore, as a tiger or leopard is killed, they light a fire and burn off the long whiskers that grow near the mouth; by doing this, they have a superstitious idea that they shall not be turned into tigers in another world.

A tailor at *Chittrah* went out with the gentlemen of the station, and a number of natives, to kill a tiger that had taken shelter in a plantation of sugar-canes near the town. He happened to be the fortunate man who shot the tiger, and in the excess of his joy, vauntingly exclaimed that he would shoot a tiger at any time. Mr. Mathew

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* These poor ignorant men often receive only half the reward; the remainder goes into the pocket of the *Dewan*, or his assistant. The English gentlemen, for the most part, are aware that such peculation is common, and, much to their credit, make it a point of paying the reward themselves.

Leslie, who was then the judge magistrate, and collector of the district, promised to call on him for his assistance the first opportunity. Not long after, a tiger killed a bullock about a mile from the town; the tailor was sent for, whose courage was considerably abated; however, he consented to sit up in a *michaun*, which was soon erected, and he took with him a young man, or rather a stout boy.

In the dead of the night, the tiger came to feed on the carcass. The gloominess of the place at such a time, with the fierce horrid look of the tiger, had an instantaneous effect on poor *Snip*'s nerves, and threw him into a fit; the noise it occasioned, made the tiger carry off the bullock into thicker cover, instead of feeding on it where it was. The boy seeing the tiger go off with the bullock, tied his master to the *michaun*, descended, and ran to the nearest village, and gave the alarm that his master was dead; but when the people came to the *michaun*, they found him perfectly recovered; protesting that he would never sit up again in the night to shoot a tiger,—for he had seen the Devil. The truth of the whole story I will not vouch for, although I have often heard it related. It happened before I was stationed at *Chittrah*.

Being informed that a number of deer came every night to feed in some fields of grain adjoining a thick jungle, about a mile from my house, I had a *michaun* erected, and on a moonlight night, took with me a *Classie*, named *Dildar Kaun*, who always had the charge of my guns, cleaned them, and accompanied me whenever I went out to shoot, unless his services were wanted for the tent; the management of which was his particular business. He was a favourite servant, and had lived with me many years. The *michaun* was erected higher than they usually are; we therefore ascended it by a ladder, which was then carried away, and brought again at day light for us to descend. About midnight an owl perched immediately over our heads, and commenced hooting; presently after we heard at a distance the *Pheāll* (commonly called the lion or tiger's provider), which is a jackall, following the scent of the tiger, and making a noise very different from their usual cry; which I imagine they do for the purpose of warning their species of danger, as small birds often do when they are flying after a hawk, kite, or owl.*

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* Tigers and other animals of prey are often discovered by the screeching of lapwings, or the croaking of crows, or ravens. The former are numerous throughout the jungles, and they often follow a tiger for hours.

The *Classie* felt a little alarmed when the owl began hooting, but as soon as he heard the *Pheāll*, he tremblingly put his hand on my shoulder, (a liberty no native would presume to take, unless actuated by excess of fear or danger,) and begged, for God's sake, that I would not fire at the tiger, observing, that if I did, one of us would certainly be killed, and that the owl's hooting over us was ominous. The excessive gloominess of the place, and the dead silence that prevailed, unless when interrupted by the dismal cry of the single jackall, or hooting of the owl, made me feel uncomfortable, yet I determined to fire at the tiger, if I should see him within a short distance, confiding in our security, having two guns and other weapons for our defence. The tiger passed within a few yards of us; and although we heard him distinctly purring as he went along, like a cat that is pleased, we could not see him, in consequence of his keeping in the shade of the bushes. In a minute or two after he had passed, we plainly saw the jackall, and heard him cry when very near us. No deer came there to feed during the night.

About a week after sitting in this *michaun*, Mr. William Towers Smith, of the Bengal civil

service, and myself, were going seven or eight miles from *Chittrah*, to spend a few days in a tent, to shoot and course. My tent was sent off on four bullocks conducted by a bullock-man, the same *Classie*, and two servants of Mr. Smith's. We remained behind, took our breakfast, and then followed. Between ten and eleven o'clock, when we were within sight of the party, we heard a horrible roar, followed by a shocking scream; we then quickened our pace and joined our servants just as a tiger ran over a small hill formed of large rocks interspersed with underwood, with my poor *Classie* in his mouth.

The bullocks had all thrown off their loads, and were running away in different directions; the men were so panic-struck, that it was several minutes before they could articulate. When they had recovered a little, they informed us that they were all within a few yards of each other, and that, as the *Classie* was driving the hindmost bullock through a hollow place between two banks, the tiger sprung from behind a bush on him and knocked him down; but, from the situation of the ground, he passed over him a few yards, after giving the blow. He then returned, took him up in his mouth by the thigh, and ran

off with him at full speed, with his head dangling on the ground. The *Classie* and all the men were armed with spears and swords, but the attack was so sudden and unexpected, that no resistance was thought of; in fact, they were all so much frightened, that they were incapable of giving the poor man the least assistance. We galloped off to the nearest village as fast as possible, assembled as many people as we could collect, with drums and other noisy instruments, and, with our guns loaded, on horseback, followed the track of the tiger, by the blood of his victim and the locks of hair which caught the thorns as he was dragged along, for more than a mile. I then saw something under a large banyan tree that was surrounded by bushes; it had not the appearance of the tiger, though I expected he was there; and with more madness than prudence, I galloped through the bushes with my gun presented to the object; fortunately for me, it was only the remains of the poor man. The tiger, I suppose, hearing the noise we made as we approached, and having glutted his appetite, had skulked away into the deep ravines that were near.

He had devoured the whole of the poor man's entrails, and the flesh of one leg and thigh. The

horror I felt can be better imagined than described. All my servants and the natives who knew the circumstances, firmly believed that the owl was an omen of the poor *Classie*'s death. All the particular circumstances of the foregoing event, were so forcibly imprinted on my mind at the time, that although it took place upwards of twenty-eight years since, it appears but as yesterday.

It is remarkable that during the first three years I resided at *Chittrah*, although I was shooting on foot almost every day, through the thickest cover, sometimes in company with Mr. Smith, and often alone, I never saw a tiger; and then, within the space of a month, I met with five or six, in places where I had been constantly in the habit of shooting.

I have often heard it said that the *Pheāll*,*

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* *Pheāll* I believe was the original, and is now the proper name, but they are better known in *Ramghur* by the name of *Phinkarr*, which in my opinion is more appropriate, as it explains what it is. *Phinkarr* signifying crier, proclaimer, or warning giver. The former word I imagine was first used from its resembling the cry they make, and I believe many names of animals owe their original to the sound they bear to the calls of such animals,—for example,—

or provider as it is commonly called, always goes before the tiger: in the instance I have related, he followed the tiger, which I have also seen him do at other times. Whether he is induced to follow the tiger for the sake of coming in for part of the booty, or whether it is from instinct, as small birds follow a bird of prey, I cannot say. Evidently his cry is different from what it is at other times, which indicates danger being near, particularly, as, whenever that cry is heard, the voice of no other jackall is, though at every other time of the night, they are calling in all directions: nor is that particular call ever heard in any part of the country where there are no large animals of prey.

Dogs are not of much use for shooting in the *Ramghur* district; they more frequently drive the game from, than towards you. The method I generally followed was nearly the same as I have before described for driving animals into nets. I took with me from ten to a hundred people,

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Cowāh, a crow,—Chiēēl, a kite,—Hoolōō, an owl,—Bahāāre, a sheep, &c. &c.

This strongly impresses the mind with the probability of its being a primitive language.

according to the size and thickness of the covers I intended to beat; always stationing myself at some open place, and the people beating the cover in the direction towards me; by which arrangement most of the animals and birds came near to me, and I was enabled to kill large quantities of game; but it was attended with considerable danger, as the following circumstances will evince.

A young gentleman, named Barret, one day accompanied me; and as we were beating a small cover for hares, not above half a mile from my house, a hare passed me, and ran into an adjoining cover, which was not extensive. In hastening through it, in order to reach the opposite side and shoot at the hare as it came out, I stepped into a bush, where a tiger was lying asleep; it awoke him; he looked at me, grinning horribly, but did not move; my situation at the moment cannot be depicted. Had he sprung at me, I could not have made any resistance: as soon as I had recovered a little from the fright, I retreated, walking backward, my gun presented to him; in a few seconds he arose, but apparently with considerable reluctance; when he was on his feet he began stretching himself, and then I saw Mr. Barret,

who was about fifteen yards from me, in the act of firing at him with shot. I called loudly, that if he fired at the tiger, one of us would certainly be killed: on which he immediately dropped his gun.

He had not seen the animal distinctly, and had no idea that it was a tiger, until he heard what I said; I joined him, and immediately put balls over each load of shot. The tiger moved off in an oblique direction from us, at a slow pace, and passed close by a servant of Mr. Barret's, who actually fell down from fright. A few yards further on, he met with our servants leading our horses, which he also passed without molesting. As soon as I thought he was clear of all our people, in order to prevent his lurking about near us, I fired my gun in the air, at the sound of which he gave a most tremendous roar, which he repeated several times as he went down the valley. About thirty yards from the spot where he was reposing, we found the carcass of a small bullock, nearly half devoured: and to the circumstance of the tiger's being glutted with his prey, and being in consequence in an inactive lethargic state, I entirely attribute my preservation.

An occurrence nearly similar happened to me

soon after, which put an end to my shooting on foot. From that time to the period of my leaving *Chittrah*, which was many years after, I always went out to shoot on an elephant. The circumstance I allude to was as follows:—Fifty or sixty people were beating a thick cover, as before described; I was on the outside of it, with a man holding my horse, and another servant with a hog's spear; when those who were driving the cover called *suer! suer!* which is the *Hindoostanee* name for hog: seeing something move the bushes about twenty yards from me, and supposing it to be a hog, I fired at the spot, with ten or a dozen small balls; instantly on the explosion of my gun, a tiger roared out, and came galloping straight towards us. I dipped under the horse's belly and got on the opposite side from him; he came within a few yards of us, and then turned off growling into the cover.

When the people came out, they brought with them a dead hog partly devoured. These two cases, I think, shew clearly that tigers are naturally cowardly. They generally take their prey by surprise, and whenever they attack openly, it is reasonable to conclude that they must be extremely hungry, which I believe is often the case, as their killing animals of the forest must be very

precarious. It is the general opinion of the inhabitants, that when a tiger has tasted human blood, he prefers it to all other food. A year or two sometimes elapses, without any one being killed by a tiger for several miles round; although they are often seen within that space, and are known to destroy cattle; but as soon as one man is killed, others shortly after share the same fate; this, I imagine, is the reason why the natives entertain an idea that they prefer men to all other food. I account for it otherwise. Tigers are naturally afraid of men, and, in the first instance, seldom attack them, unless compelled by extreme hunger. When once they have ventured an attack, they find them much easier prey than most animals of the forest, and always to be met with near villages, and on public roads, without the trouble of hunting about for them through the covers.

A tigress, with two cubs, lurked about the *Kutkumsandy* pass, and during two months, killed a man almost every day, and on some days two. Ten or twelve of the people belonging to government, (carriers of the post bags), were of the number. In fact, the communication between the Presidency and the upper provinces, was almost entirely cut off. The government, therefore, was

induced to offer a large reward to any person who killed the tigress.

Michauns were erected in different places; still she continued her depredations. A gentleman was travelling post up the New Road at this time, carried by eight bearers, accompanied by two link-men, and two others carrying baskets containing cloaths and provisions: early in the morning, when they came to the *ghaut*, the tigress was seen by the bearers, and they informed the gentleman of it, who doubting what they said, urged them to go on; at which, they put the palanquin down, and ran away, leaving him to shift for himself; he was therefore obliged to return on foot to *Hazaree Baug*, a military station about eight miles in his rear, at a time when it was extremely hot. On another occasion, a *Jemidar* (a native lieutenant), with about forty soldiers, were marching to *Chittrah* from *Hazaree Baug*, for treasure to pay the battalion: when they arrived at the middle of the *ghaut*, the tigress before mentioned was lying in the road. The *Jemidar* having received no orders to fire on such an occasion, marched back to the cantonments, for orders what he should do. The commanding officer could not help smiling at the circumstance,

ordered him with the soldiers to return immediately, and if they found her still lying in the road, to fire a volley at her, and charge with bayonets, and destroy her if possible.

On their return, the tigress had shifted her quarters, and was not to be seen. A few days after this, the *Rajah* had a *Hunquah* to kill or drive the tigress away; she was seen by some of the people, and fired at, and was never heard of after; from which it may be presumed she was wounded. It is fortunate for the inhabitants of that country, that tigers seldom survive any wound; their blood being always in a state predisposing to putrefaction, a consequence of the extreme heat, and their living entirely on animal food.

A grass, called by the natives *Churaunt*, grows plentifully throughout the jungles. The seeds of it are ripe about April. They have a serrated beard with a sharp point, barbed, and adhere to almost every thing they touch. This grass annoys the tigers exceedingly during all the hot months; it grows about the height of a tiger's belly, where they tease him much by adhering to his hinder parts in clusters. This is

given as a reason for their being more troublesome during the hot months, than at any other season, the grass obliging them to quit the heavy covers, and the pursuit of animals of the forest, for the easier prey of men and cattle.

Major General Sir Dyson Marshal, commanding a Battalion at *Hazaree Baug*, received information that a tiger was lying in an open field of barley not far from the cantonments.

The general, accompanied by the surgeon of the Battalion, Mr. Law, mounted his elephant, and went in pursuit of the animal; the barley was thin, so that they could see the tiger as he lay at a considerable distance from them. When they approached within a hundred yards of him, he rose up and ran furiously towards them, roaring; and just as he was crouching to make a spring on the elephant, they both fired at the same instant. Both their balls took effect; one in the breast, and the other in the head. The tiger must have been off the ground when the balls struck him, as he fell close to the elephant's feet, which alarmed the elephant so much, that he set off at full speed, and with all the driver could do, it was not in his power to stop him until he reached home. This

was the only instance I ever knew or heard of a tiger's attacking an elephant unprovoked; and on examining the body of the tiger, the cause was discovered. Not long before this, he must have struck at a porcupine, as several of the quills were still remaining between the joints of one of his fore feet, which was swollen greatly, and must have given him excruciating pain. This, I suppose, made him quit the covers for the open country, and accounts for his being so furious.

Of the few people that I have known survive after having been wounded by tigers, the two following were the most extraordinary cases:—

Two *Biparies** were driving a string of loaded bullocks to *Chittrah* from *Palamow*; when within a few miles of the former place, a tiger seized on a man in the rear, which was seen by a *Guallah* (herdsman) as he was watching his buffaloes grazing. He boldly ran to the man's assistance, and cut the tiger severely with his sword; upon which, he dropped the *Biparie* and seized the herdsman: the buffaloes observing it,

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* *Bipar* signifies merchandise, and *Biparies* are people who buy grain and other articles, which they transport from one part of the country to another on bullocks.

attacked the tiger, and rescued the poor man; they tossed him about from one to the other, and, to the best of my recollection, killed him; but of that I am not quite positive. Both of the wounded men were brought to me; the *Biparie* recovered, but the herdsman died.

A elderly man and his wife, (of the lowest cast of *Hindoos*, called *dooms*, who live chiefly by making mats and baskets,) were each carrying home a bundle of wood; and as they were resting their burdens on the ground, the old man hearing a strange noise, looked about and saw a tiger running off with his wife in his mouth. He ran after them, and struck the tiger in his back with a small axe: the tiger dropped the wife, who was soon after brought to me. One of her breasts was almost entirely taken away, and the other much lacerated: she had also several deep wounds in the back of her neck; by which I imagine the tiger struck at her with his two fore paws; one on the neck, and the other on the breast: this, if I may judge from the number I have seen wounded, is their usual way of attacking men. The old woman was six months under my care, and at last recovered.

As an old Mahometan priest was travelling at

mid-day on horseback, within a few miles of *Chittrah*, with his son, an athletic young man, walking by his side, they heard a tiger roaring near them. The son urged his father to hasten on; the old man continued at a slow pace, observing, that there was no danger,—the tiger would not molest them. He then began counting his beads, and offering his prayers to the Almighty; in the act of which he was knocked off his horse, and carried away by the tiger; the son ran after them, and cut the tiger with his sword; he dropped the father, seized the son, and carried him off. The father was brought to *Chittrah*, and died the same day; the son was never heard of afterwards. In this instance I think the tiger must have been ravenously hungry, or he would not have roared when near his prey; it is what they seldom or ever do, except in the very act of seizing.

Whenever a tiger has carried off a man near a public road or path-way, a stick is erected with a piece of coloured cloth at the top of it, as a warning to travellers; and every person passing that way throws a stone near it, by which, in a short time, a large heap is accumulated. Such heaps are to be met with throughout the *Ramghur* district, and in great abundance in the

ghauts, and at other dangerous places near their accustomed haunts.

At the time when the tigers infest any particular road or pass, a *Buoyeah** erects a temporary hut near, and remains in it every day, from morning until sun set. The travellers assemble at this hut, until ten or a dozen are collected together. The *Buoyeah* then kills a fowl, over which he says a prayer, offering it as a sacrifice to the Deity in behalf of the present company, that they may not become food for tigers; for which, each person gives him something, according to his circumstances, from the value of a few *cowries*, (shells) to a rupee. They then travel on with perfect confidence, and should any one of them be killed by a tiger, the *Buoyeah* says that his sins were too great for the Almighty to admit of any intercession for him.

The formation of a tiger's fore leg and foot is so exquisitely contrived for the purpose it is in-

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* *Buoyeahs* are a low cast of *Hindoos*, inhabitants of the hills. Most of them are supposed to become tigers in another world, and to possess the power of charming them in this.

tended to answer, that I cannot imagine any thing more worthy the contemplation of an anatomist, artist, or philosopher. It combines beauty and elegance of proportion, with immense strength and intricacy of mechanism, beyond the power of human contrivance. Each claw has a tendinous communication with strong muscles, and is kept in a retractile state, that its sharpness may not be injured by walking. Whenever a tiger strikes at any animal, not only the claws enter it, but the toes often follow ; I have frequently probed wounds made by them, to the depth of at least five inches.

It should be observed that the claws and toes together are rarely, if ever, of that length; but the force of the blow compresses the soft parts, and although they do not penetrate deeper than three or four inches, yet when the parts compressed resume their natural state, the wounds appear much deeper. With what force they are capable of striking may be judged from the following circumstance:—A Battalion of Bengal Native Infantry was marching up the New Road, on its return from the Carnatic, and as it was passing through *Chittro ghaut*, a tiger made a spring at one of the loaded camels, and with one

blow, broke the thigh-bone. He would have immediately commenced devouring it, if the rear guard, and a number of camp followers had not been at hand. The force required to break such a large bone must have been very great, and the tiger extremely hungry to venture an attack at such a time.

Captain Williamson's remarks (in his book of Wild Sports, page 52,) on the tiger's fore paw are so very extraordinary, that I shall here insert them; not that I think any sensible person will be induced, by reading them without comment, to think that the talons of a tiger are of no use to him in killing his prey, but there are many who may have eccentric ideas, as well as Captain W., and others who credit any thing they read in print, without using their own judgment, and who would probably believe all that he has said. "The tiger's fore "paw is the invariable engine of destruction— "most persons imagine, that if a tiger were de- "prived of his claws and teeth, he would be ren- "dered harmless; but this is a gross error. The "weight of the limb is the real cause of the mis- "chief; for the talons are rarely extended when "a tiger seizes.—The operation is similar to that "of a hammer; the tiger raising his paw, and

"bringing it down with such force, as not only "to stun a common sized bullock or buffalo, but "often crushing the bones of the scull! I have "seen many men and oxen that had been killed "by tigers, in most of which no mark of a claw "could be seen; and where scratches did appear, "they were obviously the effect of chance, from "the paw sliding downwards, and not from "design!"

My opinion is, that, whenever there are scratches, it is owing to the claws meeting with resistance from some bone, and not penetrating deep; sometimes it may be in consequence of the hinder part only of the paw having struck the animal, the talons having gone beyond it, and, when the limb was retracted, came in contact with the animal's body, and scratched it.

During a residence of nine years at *Chittrah*, I never saw a man or animal killed by a tiger, that had not the marks of talons; yet I admit that the force with which a tiger generally strikes, is sufficient of itself, without the aid of his claws, to kill men or large animals, and I believe that it occasionally takes place in the manner I have described, but never from its weight, like the fall of

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a hammer. That their talons are their destructive weapons, I think any one will be convinced, who will give himself the trouble to examine their formation; or if he will look at the foot of a cat, which is in appearance a tiger in miniature, he will observe the same, or nearly the same, wonderful contrivance and proportions; and does not that animal use his claws when he strikes at a rat or mouse? It is absurd to suppose that the remarkably fine muscles in a tiger's fore leg, connected as they are with the talons, were intended for no purpose.

Once, when I was on a visit to Captain John Ranken, at *Sheherghautty*, about twenty-eight miles from *Chittrah*, below the *ghauts*, my return was suddenly required. It was in the month of June, when the weather was extremely hot, and the palanquin carriers at *Sheherghautty* were all engaged, so that I was compelled to travel on horseback. I left Captain Ranken's house about eleven o'clock at night, accompanied with a *Syce* and a link-man—another link-man,—and two men carrying my clothes and *hookah*, two *Khedmutghars*, and a *Hookahburdar*, followed at a short distance. Just before I arrived at the village of *Lucina*, near the foot of the *ghaut*, in

a close part of the road, bordering on a deep ravine, where the bushes were very thick, I was suddenly alarmed by a hideous bark or grunt of an animal close to me, which I could not see, from his keeping behind a very thick bush. I instantly spurred my horse to get on, but he would neither go forward nor backward, and when urged, began to rear; the animal still remaining behind the bush, grunting quicker and quicker, as if on the point of charging. I had the presence of mind to direct the link-man to pour more oil on his link, with hopes that a larger flame would keep him off; unfortunately, he threw on so much, as entirely to extinguish the flame, and every moment I expected that he would spring on one of us, from which I think he was deterred, by hearing the near approach of our second division.

As soon as I heard them near us, I called out for them to make a loud shout, in which we all joined; which drove the brute off, grunting and growling horribly. I have since heard tigers make the same kind of grunt, therefore I now believe it was a tiger; though at the time the circumstance happened, I supposed it to be a bear, which was the cause of my being less alarmed than I should otherwise have been.—It was a caution

to me never again to ride on horseback at night on such a road.

One day, when I was driving a small cover for game, assisted by the natives with some terriers and grey-hounds, more with the intention of coursing than shooting, the dogs came out of it, running towards me, with their tails between their legs, as if they had been frightened, and when urged again to go into the cover, they came closer to me, and I could not by any means induce them to quit my heels; which clearly indicated that some large animal of prey was there. I, therefore, ordered all the people to be instantly called out of the cover, and to be assembled on the plain. On mustering them, a boy about twelve years old was missing; we called loudly to him for a considerable time, and no answer being returned, I felt alarmed for his safety; however, after waiting at least a quarter of an hour, he made his appearance, running out of a small ravine, straight toward us, one of the completest spectacles of terror that can possibly be imagined. It was several minutes before he could articulate a word, and not until he had been relieved by a copious flood of tears, *(nec urinam continere poterat.)* He then informed us, that he had been

knocked down, and ran over by a tremendous large tiger, which he met as he was passing through the ravine; the animal had not at all injured him; but the boy could not describe how long he had lain on the ground, or which way the tiger was gone. To prevent his doing us any mischief, I discharged my gun several times in the air, and the people made a general shout, which had the desired effect of driving the tiger out of the small cover, and we saw him as he crossed a plain, leading to deep ravines and heavy jungle.

I imagine that the tiger must have been considerably alarmed by the dogs and people, or the poor boy would not have escaped so well.

In the month of April, when the weather was extremely hot, I was travelling between *Ramghur* and *Belleah*. Soon after I had passed the *ghaut*, a black cloud appeared in the sky, from which some hail fell, so large as to compel me to take shelter under a tree. The shower passed off in a few minutes, when I pursued my journey, and had not proceeded above a mile, before I perceived that the hail had fallen very thick, nearly of the same size, making impressions on the road. as large as the prints of musket ball, weighing an

ounce each. On my arrival at a village two or three miles in advance, where my tent was pitched, I learnt from the inhabitants, that the hail had fallen there so thick, as to blind many of their cattle. The vegetables on the ground were all beaten down, and two hares were brought to me that had been killed by it. I had no sooner taken my breakfast, than I heard a great noise of instruments and men, and on enquiring the cause, was informed that the villagers were gone to drive a tiger from a deer, that he had just killed near the village. Soon after, I heard the roaring of the tiger, which continued for a quarter of an hour, with very little intermission; and from the sound it appeared that he was going towards the *ghaut*. The people brought the deer to me as a present; it was a large buck, and the tiger had only devoured a part of his inside.

A Battalion of *Sepoys* were exercising on the parade at *Chittrah*, the commanding officer, now Major General Sir Dyson Marshal, with Captain Kelly, the adjutant, being present, when a large buck came from the jungle straight towards them, and took his stand with his tail against a tree, about sixty yards distant, looking steadfastly at them. The General ordered some of the soldiers to advance and fire at him: they approached

very near, and killed him: this they might have accomplished with their bayonets, for the poor creature came to them for protection, having recently received several scratches in his side from a tiger, and his wounds were still bleeding.

Some idea may be formed how numerous the tigers must have been at one period in Bengal, from the circumstance that one gentleman is reported to have killed upwards of three hundred and sixty. I heard Mr. Henry Ramus, at the time he was Judge of the circuit of *Bahar*, declare that he had killed that number, and I was told that others fell by his hand before his death. He kept a particular account of every one which he killed, of which I suppose his friends are now in possession. Having charge of the Company's elephants for many years, at a time when the *Cosumbazar* island and *Patellee* jungle were overrun with tigers, he enjoyed better opportunities of killing them than has fallen to the lot of any other man, even of the German Paul, of whom Captain Williamson has said so much.

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CHAP. VI.

LEOPARDS AND PANTHERS.—A CIRCUMSTANCE SHEWING THEIR WONDERFUL STRENGTH AND AGILITY.—ANOTHER EXHIBITING THE FOLLY OF ATTACKING SUCH ANIMALS ON FOOT.—A SHORT DESCRIPTION OF CHEETAHS AND SEEHAR-GHOOSHS* (HUNTING LEOPARDS), AND THEIR METHOD OF CATCHING DEER.—FOXES AND POR-CUPINES.

LEOPARDS and panthers are numerous throughout the jungles; they are caught and destroyed much in the same manner as tigers, but more frequently in traps, owing to their being less wary, and more accustomed to prowl about villages. They feed chiefly on deer and small animals; such as calves, hogs, goats, sheep, and now and then they are known to kill bullocks. Like tigers, they are supposed never to eat any animal they

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* *Seehar*, or *Seer*, signifies head, and *Ghoosh* theft, meaning, I suppose, head thief.

do not kill. I have never heard of their attacking men, unless first irritated by them. I have frequently seen them in the covers, when they always appeared alarmed, and fled as fast as possible. In proportion to their size, they are as strong as tigers, and more active. In proof of which, a circumstance occurred whilst I was at *Chittrah*, which is almost incredible, but I pledge myself for the truth of it. Mr. Hunter, the Judge and Collector, had about a dozen curious and rare deer confined in a compound, surrounded by a wall about seven feet high.

During the absence of himself and family, a a servant, who had charge of his house, informed Mr. Smith and myself, that a panther or leopard had leapt over the compound wall, two or three nights in succession, and had killed and carried off a deer each night.

On going to the spot, we saw the print of the leopard's foot in many places within the wall, and a part of the carcass of a deer that he had carried off, on the outside. We, therefore, determined to sit up the next night, and try to shoot him, and accordingly took our station in a small house that had a window looking into the compound. About

midnight, we heard and saw the deer running about as if they were much frightened; and at last we got sight of the leopard on his retreat, at the moment he leaped on the wall.

Our guns at the time were pointed through the Venetian blinds of the window, in a direction to shoot at any thing on the ground, or at the height of a leopard, and when we saw him on the wall, we could not elevate them sufficiently, or we might have killed him. It was a moon-light night, and he kept in the shade all the time he was in the compound. He continued his depredations every night, and the last deer that he carried off, which we saw on the outside partly devoured, was a very large buck, of the full size of our forest deer. It surprised us to think how he could possibly have carried it over the wall; and upon examining the place minutely, we at length discovered the marks of his claws, fresh and distinct, on the stalk of a mango tree; by which it appeared that he must have ascended the tree with the deer in his mouth, and sprung from it upon the wall; the distance of which, from any branch of the tree sufficiently strong to bear such a weight, must have been seven or eight feet.

As we could discover no old marks, he must have carried off the others by a direct leap over the wall, an effort requiring extraordinary strength and activity. I have called it a leopard, but I rather think it was a panther, an animal larger than a leopard.

On another occasion, a native doctor informed me that a tiger had just killed a yearling bullock close to his house, and that he was still in a *rhur** field at the back of the town, and eagerly solicited me to go and kill him. I went to the guard-house, and four soldiers immediately volunteered to accompany me. A number of people with arms and noisy instruments were already assembled at the place, to drive him out of the field. We took our station on a bank, between the field and jungle, and I directed two only of the soldiers to fire at him when I gave the signal, and the other two to reserve their fire, lest he should attack us; which precaution, together with my second barrel, I thought sufficient to ensure our keeping him off, if we did not kill him. The people beat through the field twice, without

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* *Rhur* is a kind of vetch, a species of Lupin that grows on a shrub from four to six feet high.

seeing him, and were all inclined to give up the search, concluding that he must have gone off to the jungle which was near; but the doctor persisted in asserting that he must still be there; I therefore desired them to beat it a third time, observing that their numbers being now considerably increased, they might keep so close to one another, that if he were there he must come out. Before they had traversed half the field, we observed something creeping by the side of the *rhur*, not apparently larger than a jackall, which we conceived it to be: it at last quitted the *rhur* field, and we instantly discovered that it was a leopard: he would have passed about fifteen or twenty yards from us, if we had not interrupted him, by firing at him when at the distance of fifty yards.

As soon as the report was heard, we saw him drop, rise again immediately, and run straight towards us: on looking round, I found that all the soldiers had fired, for they were all four reloading their guns: this being the case, I determined to keep my second fire until he came quite close to us: however, he changed his course, and made off towards a hill that was near, formed of large rocks and loose stones: when he had fairly

turned his back, I discharged my other barrel at him, mounted my horse as quickly as possible, and rode round to the opposite side of the hill, to see if he passed over it, and into the jungle: not seeing him, I was certain that he had stopped in the hill. By this time, there were at least five hundred persons present, who went over the hill, which did not cover more than an acre of ground, without seeing the leopard: I insisted that he was there, and they ascended it a second time: at last, we heard a man cry out, as if wounded, which was presently followed by a general shout: we soon found that the leopard was killed.

One man came on him suddenly, where he lay between two rocks, upon which the leopard sprung at him, and seized him with his mouth by the thigh: another man, close by, seeing it, cut at him with his sword, and made him quit his hold: he then instantly seized the man who cut him by the neck, but a number quickly coming to his assistance, disengaged him, and literally cut the leopard to pieces. On examining the body, two balls had entered; one near the heart, the other near the hip.

I have inserted this account, as a warning to

others, shewing how imprudent it is ever to attack such animals on foot. The men were severely wounded, but recovered.

There are two kinds of animals, whether of the panther or of the leopard species I cannot say, that are kept by the opulent natives, trained to kill deer, and known by the name of *cheetah* and *seeharghoosh*. I saw two of the former, when they were led out with leathers over their eyes by a servant belonging to the *Rajah* of *Furruckabad*. They were beautiful animals, in form very like grey-hounds, and just of their general size, with small black spots over their bodies. Two of the latter kind I also saw that once belonged to *Tippoo*: they were sent to England in the Earl Howe, Indiaman, as a present to his late Majesty. They were rather of a brownish colour, and nearly of the same make and size as the *cheetahs*, and are now, I believe, in the Tower. I saw them on board the ship when they were very dirty, but could not discern any spots on them, which perhaps might have appeared when their skins were clean.

It is distressing to see them catch the deer: they are led out in chains, with blinds over their

eyes, and sometimes they are carried out in carts, and whenever antelopes or other deer are seen on a plain, should any one of them be separated from the rest, the *cheetah*'s head is brought to face it, the blinds removed, and the chain taken off.

He immediately crouches, and creeps along with his belly almost touching the ground, until he gets within a short distance of the deer, who, although seeing him approach, appears fascinated, and seldom attempts to run away. The *cheetah* then makes a few surprising springs, and seizes him by the neck. If many deer are near each other, they often escape by flight; their number, I imagine, giving them confidence, and preventing the full force of that fascination which to a single deer produces a sort of panic, and appears to divest him of the power, or even inclination, to run away, or make any resistance. It is clear that they must always catch them by stealth, or in the manner I have described, for they are not so swift even as common deer. Antelopes are the swiftest of all deer.

The keeper carries with him some carrion, commonly bullocks liver, which he gives the *cheetahs*

when they have caught a deer, to induce them to surrender it. They are then allowed to satisfy their hunger, and are again blinded and chained. I believe they seldom if ever kill more than one deer with each *cheetah* or *seeharghoosh* on the same day. Two are often loosened after the same deer, but more frequently after two, or a herd.

Foxes are numerous in all parts of India. They are about half the size of the English fox, of a greyish colour, with large black brushes to their tails, which are most times tipped with white. They are beautiful animals, and live chiefly on rats and mice, and other small animals, and afford excellent amusement to sportsmen, by being coursed with grey-hounds. They, having the power of turning remarkably quick, often baffle the dogs, and escape to their earths, of which there are generally three or four beds within a couple of miles; and for this reason they afford no sport in being hunted with hounds. Jackalls are the game which English gentlemen generally hunt with hounds in India.

Porcupines are common in most parts of India, and live chiefly in earths, often under old mud forts, or other ruins, and feed on bulbous roots

and herbs. I do not think they ever afford any amusement to sportsmen; but they are sometimes dug or smoked out of their earths; in doing which, there is some danger of being wounded by their quills when they rush out. But the general idea of their having the power of throwing their quills, is erroneous. They can only erect them as a defence, and sometimes in the act of doing this quickly, they fall out, but not with sufficient force to cause any serious injury.

CHAP. VII.

MONKEYS.

There are two species common throughout Hindoostan. One of them is of a large kind, with a black face and a brown body: the other is a small brown monkey, such as we often see in this country with dancing bears, &c. I believe there are many other species in the *Tibet* mountains and other large forests, but I have never seen any of them in a wild state. Although all the monkeys in India are in a perfectly wild state, they are not much afraid of men, and I attribute it to their never being molested by the natives. They often follow boats on the banks of the Ganges and other rivers, with expectation of having bread or fruit thrown on shore to them, which is often done; but if a gun be presented to them, they instantly decamp.

Rama, one of the Hindoo gods, according to their mythology, conquered India and other countries—delivering many nations from tyrants, with an army of satyrs; their General was named

Hunamat, (described by Sir William Jones to be the Grecian Pan), and the large monkeys with black faces are now called *Hunamans*, and are much venerated by the Hindoos; every other kind of monkey is held by them in veneration, but in a less degree.

At *Bindrabun*, (which name, I imagine, was originally *Baunder-bund*, literally signifying a jungle of monkeys,) a town only a few miles distant from the holy city of *Muttra*, more than a hundred gardens are well cultivated with all kinds of fruit, solely for the support of these animals; which are kept up and maintained by religious endowments from rich natives. There are thousands of monkeys in and about that place, and it is rather strange that I should never have seen among them any of the *Hunaman* tribe; they were all small brown monkeys, such as accompany jugglers, and which, I believe, are the most sagacious of any. When I was passing through a street in *Bindrabun*, an old monkey came down to the lower branches of a tree we were going under, and pulled off my *Harcarrah*'s turban, as he was running in front of the palanquin, decamped with it over some houses, where it was impossible to follow him, and was not again seen.

I once resided a month in that town, occupying a large house on the banks of the river, belonging to a rich native; it had no doors, and the monkeys frequently came into the room where we were sitting, carrying off bread and other things from the breakfast table. If we were sleeping, or sitting in a corner of the room, they would ransack every other part. I often feigned sleep, to observe their manœuvres, and the caution with which they proceeded to examine every thing. I was much amused to see their sagacity and alertness. They would often spring twelve or fifteen feet from the house to another, with one, sometimes two young ones under their bellies, carrying with them also a loaf of bread, some sugar, or other article; and to have seen the care they always took of their young, would have been a good lesson to many mothers.

Whilst I was stationed at *Muttra*, two young officers on a sporting excursion at *Bindrabun*, imprudently fired at a monkey, which enraged the inhabitants, Fakeers, and other Hindoos of the place, to such a degree, as to cause them to assemble in a large body; they pelted the gentlemen, and the elephant on which they rode, with bricks and other missiles, and drove him into the river, where they were both drowned with the driver; the ele-

phant was saved, and landed about six miles down the river without the *howdah*, or any of the tackling. It being well known that all Hindoos have a religious veneration for these animals, European ought never to injure them—humanity also dictates it, as the following circumstance, which happened to myself, fully shews.

I was one of a party at *Teekarry*, in the *Bahar* district; our tents were pitched in a large mango garden, and our horses were piquetted in the same garden, at a little distance off. When we were at dinner, a *Syce* came to us, complaining that some of the horses had broken loose, in consequence of being frightened by monkeys on the trees, and that, with their chattering and breaking off the dry branches in leaping about, the rest would also get loose if they were not driven away. As soon as dinner was over, I went out with my gun to drive them off, and I fired with small shot at one of them, which instantly ran down to the lowest branch of the tree, as if he were going to fly at me, stopped suddenly, and coolly put its paw to the part wounded, covered with blood, and held it out for me to see; I was so much hurt at the time, that it has left an impression never to be effaced, and I have never since fired a gun at any

of the tribe. Almost immediately on my return to the party, before I had fully described what had passed, a *Syce* came to inform us, that the monkey was dead; we ordered the *Syce* to bring it to us; but by the time he returned, the other monkeys had carried the dead one off, and none of them could any where be seen.

I recollect reading an account of a very similar circumstance in Captain Seeley's description of Elora, and I think as it has occurred at different times, it indicates more than sagacity.

I have been informed, by a gentleman of great respectability, on whose veracity I can rely (as he is not the least given to relating wonderful stories), that in the district of *Cooch-Bahar*, a very large track of land is actually considered by the inhabitants to belong to a tribe of monkeys inhabiting the hills near it, and when the natives cut their different kinds of grain, they always leave about a tenth part piled in heaps for the monkeys; and as soon as their portion is marked out, they come down from the hills in a large body, and carry all that is allotted for them to the hills, stowing it under and between rocks in such a manner, as to prevent vermin from destroying it. On this

grain they chiefly live; and the natives assert, that if they were not to have their due proportion, in another year they would not allow a single grain to become ripe, but would destroy it when green. —In this account, perhaps, superstition has its full influence.

In *Bundbissunpore* and *Roganautpore*, the *Hunamans* abound. They destroy a great part of the vegetables belonging to the natives, particularly pumpions, cucumbers, and melons. When out shooting, I have been frequently requested by villagers to drive them away, they being actually afraid to do it themselves, from religious or superstitious reasons.

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CHAP. VIII.

PEOPLE BREAKING UP A MARKET AND DESERTING A VILLAGE, IN CONSEQUENCE OF THE ARRIVAL OF MY ELEPHANT WITH A TENT.—JOY EXPERIENCED BY A NATIVE ON RECEIVING A COMMON KNIFE AS A PRESENT.—THEIR EXTRAORDINARY METHOD OF ASSEMBLING AND SPORTING.—AN ACCOUNT OF THE PRINCIPAL INHABITANTS OF THE HILLS.—OF IRON MANUFACTURERS, AND THEIR SIMPLE METHOD OF MAKING THE IRON.—OTHER SPECIMENS OF THE SIMPLICITY OF THE PEOPLE, SHEWING HOW THEY RESEMBLE THOSE MENTIONED IN OUR SACRED HISTORY.—THEIR METHOD OF BREAKING IN BULLOCKS FOR PLOUGHING.—AN ANECDOTE THAT OCCURRED ON A HOG HUNTING EXCURSION.

HAVING an Iron concern at *Pitturea*, in small *Nagpore*, I had occasion to go there. My elephant, laden with a tent, arrived at the place a short time before me; it happened to be on a

market day, and I was informed that three or four thousand people were assembled, when my elephant appeared; at the sight of it, they all decamped, so that at the time of my arrival, there was not the least appearance of a market; the head man of the place came to me and begged that I would not be alarmed at the circumstance, observing, that they had run away from the supposition that a battalion of soldiers were approaching, and that he could not persuade them to the contrary; that he was obliged to send off an express to the *Rajah* at *Palcote*, about sixty miles distant, to explain the particulars, or the market people would give him false information, and drive him from his residence into the thickest jungles; for such was his dread of the English *Lascar* (troops) that he had made a vow to his father never to see an Englishman!—the cause of it was well known to the inhabitants, and commonly talked of; but as it is not my intention to enter into any political disquisition, I shall only observe that our jurisdiction did not then extend to this country, which was considered only tributary to the English.

I requested the head man to procure me a few people the next morning to beat the covers, as I

intended to amuse myself with shooting. In the evening I heard the *nagarrah* (great drum) beating on a high tree; and I was surprised to see five or six hundred people assembled around my tent, armed with bows and arrows, spears and swords; two of them only having match-lock guns. They all accompanied me to the sport, but I had not the least controul over them; in fact, they were too anxious to kill the game themselves to listen to my directions, taking it for granted that all I wanted was to have game killed; and indeed had they attended to what I said, I do not think they would have understood my language, as I could not understand theirs. Although I saw several deer, I could not fire at any, through fear of wounding the people. They killed with their arrows several small animals, a peacock, and an owl of large size and most beautiful plumage.

To one of the young men who was extremely active, I gave an English sixpenny clasp knife, and when I shewed him how to open it, he was so delighted that he fell on the ground *salaming* (the most submissive obeisance), and I could not prevent his accompanying me two days march on my return.

The inhabitants of the hills near *Monghier* and *Bauglepore*, called *Pahariahs*, are of short stature, with large flat noses, and their hair is like wool; altogether they resemble the Africans on the coast of Guinea. In small *Nagpore* the people are much of the same stature, with the same kind of hair, and are called *Coles* and *Daungers*.* In the intermediate part of the same range of hills forming the district of *Ramghur*, the inhabitants appear to be a mixture between the before mentioned people, and the inhabitants of the lower part of Bengal; their

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* *Daungers*, in a body of fifty to a hundred, leave their own country in search of work, and go to *Gyah*, *Patna*, or *Benares*, or wherever there are large works going on, as cutting water courses, digging tanks, &c. &c.; and as soon as they have saved a few rupees, they always return to their native hills, where they live on it a year or two; rice, their chief article of food, being there very cheap. A *Daunger* may be hired at *Chittrah* to go to *Calcutta*, which is upwards of three hundred miles, and return with a heavy load, carried on a *bargy*, for three rupees, eight annas, which is eight shillings and nine pence.—Their usual load is 18 bottles of wine; I have often known them to carry two dozen.—Most of the wine drank at *Chittrah* whilst I was there, was conveyed thither in this way.

hair being long, and their noses not remarkably flat or sharp. The greater part of them are known by the appellation of *Buoyeahs* and *Boucitas*, who, according to their tradition, were the aborigines of that country; but, from appearances, I should judge that they descended from an intercourse between the hill people with woolly hair and flat noses, (who, I imagine, were the aborigines of that country) and the *Bengalees*.

These are *Hindoos*, and probably their casts go by other names in the *Shaster* or *Barren Sunker*. They have a great veneration for *Brahmins*, but eat of almost every kind of animal food, and few of them object to drink spirituous liquors. They have always been accustomed to decide their disputes by *punchite*, which is an assemblage of a number of their own cast, to whom all injuries as well as quarrels are referred for decision. They have a thorough belief in witchcraft. A very curious circumstance happened while I was at *Chittrah*, during Earl Cornwallis's Government.

A man accused a woman of witchcraft, on which a *punchite** assembled, and condemned

* This word I think should be spelled *paunchite*, and is

her. She was stoned to death, and her father or brother (I do not recollect which,) threw the first stone. Several people, among whom were some of her near relatives, were apprehended by the magistrate, tried for the murder, and condemned by the circuit judges, who forwarded a representation of the whole affair to the Governor General, by whom a special deputation was sent to inquire into the particulars of the prevailing custom. The consequence was, the criminals were forgiven, but a proclamation was issued, forbidding the practice in future, on penalty of death.

Whenever a woman had been found by her cast, guilty of witchcraft, it had been the custom, from time immemorial, to suspend around her neck, two earthen pots, half filled with sand or stones, and then to throw her into the water. If she sunk, they considered her innocent, and endeavoured to save her, but if she floated, they stoned her to death.*

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derived from the word *paunch*, signifying five, which I imagine were the original number of persons; and our beverage punch, I suspect, has the same origin, from its consisting of five ingredients.

* Exodus, Chap. xxii. v. 18, "Thou shalt not suffer a "witch to live."

Throughout the jungles, every here and there, may be seen a collection of large stones, from twenty to a hundred, raised six or eight feet above the ground, and from eighteen inches to two feet diameter; some standing perpendicularly, others obliquely, and some lying flat on the ground between them.

There was a collection of these stones near my house, and in taking out some of them for steps to my front door, we found under one of them an earthern pot, the mouth of which was well closed with a resinous cement; I expected that it contained treasure, but, to my great mortification, it proved to be a woman's brass ornaments, weighing at least three or four pounds; under it some human bones were dug up, which induced me to conclude the spot to have been a place of burial, and, I imagine, the stones were intended as a

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Formerly it was a common practice in England to nail a horse-shoe to the threshold of the door, to prevent witches from entering Even to this day it is sometimes used by the illiterate in many parts of this country. In India the same idea prevails, and horse-shoes may be often seen nailed to their thresholds. This, with many other old customs, being alike in both countries, indicate that there must have been a communication, formerly with the inhabitants of this island, and the *Hindoos*.

defence of the dead bodies against animals of prey.

Such a method of burying the dead was unknown to any of the people of whom I made enquiry, nor had they any tradition by which they could account for such collections of stones, which, however, were supposed to be marks where there had been villages, inhabited by *Bouctas*.

There are other casts of *Hindoos* who inhabit the district of *Ramghur*, and gain their livelihood by manufacturing iron, with which the whole country is more or less impregnated, and it is the chief article of exportation.

The first class of these people I shall describe are known by the name of *Augureeas*, and are of the very lowest description of human beings. In the hot months they are all naked, with the exception of a small piece of leather or rag hanging from their middle; but in the cold and rainy season, most of them have the skin of some animal thrown over their bodies. Their huts are loosely made with green branches of trees, thinly covered with grass, not sufficient to shelter them from any inclemency of weather.

The only cattle they keep, are a few goats, and they do not cultivate the land. Their method of manufacturing iron is the most simple that can possibly be imagined. Having cut down wood and burnt it into charcoal, they collect at the bottom of the hills the stones which, as being good judges, they know are much impregnated with iron ore, and after every heavy fall of rain are found in such abundance on the surface, that I believe they seldom if ever dig for any. These stones with the charcoal, they carry on *bangys** to the spot where they have erected their chimneys, for smelting. The chimneys are formed of clay, on a ground work of stones, about four feet and a half high, and eighteen inches diameter, with the funnel about nine inches wide; two openings are made in each chimney; one at the bottom through which the lava or dross runs off, the other a little above, through which, by removing a stone or two, the iron is taken out.

On a level with the top of the chimney, a stage is erected, covered with leaves or mats, on which

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* *Bangy* is a split bamboo, or other elastic piece of wood, carried across the shoulder, to which two strings or nets are fastened, and to them the burdens are fixed.

are deposited the stones containing the ore, pounded as small as nutmegs, and the charcoal is also broken small. For bellows they use two circular wooden or earthern bowls, with flat bottoms, about fourteen inches diameter; into each of which a hollow bamboo, of about two feet and a half long, is fixed, the other ends of them being inserted into the chimney: the bowls are covered with the skins of animals, and in the middle of each, a small slit is made; the skins are kept always wet, and it is the business of the females to stand on them, and by their resting on each leg alternately, the bowls act as two pair of bellows, or rather as a blacksmith's forge bellows, keeping up a constant stream of air on the fire.

They hold a small wooden shovel in their hands, with which they supply the chimney with ore and charcoal, and at the same time are often loaded with a child or two at their backs. When the lower part is choked by being full of iron, they take it out in a lump, weighing from sixty to seventy pounds. It is also a part of the females' duty to break the stones and charcoal. When good stones for their purpose, or wood fit for making charcoal, become scarce near their huts, they remove to some other spot, seldom

remaining at one place more than a month or two. Sometimes whole families of them are destroyed by tigers.—The lumps of iron which they make, contain a considerable quantity of dross; they therefore sell or barter it to a class of people denominated *Loharias*, whom they also supply with charcoal, and whose business is solely confined to purifying and manufacturing the iron into pegs about thirteen inches long, weighing seven or eight pounds, which they sell or barter again to *Biparies*, who bring tobacco, coarse cloths, cow-tails, and a variety of articles from the low countries, to exchange for it.

The cow-tails are very large and bushy, full of fine silken hairs, and come from a particular breed of bullocks in *Asam*, of a white colour.* By opulent natives and many Europeans, they are put into silver handles, for the purpose of keeping off flies.† They are also used as ornaments to their shields, bows, and to a variety of

* This animal is common in Tartary, and is there called *Yak*: it is also common in *Tibet*, *Asam*, and *Bootan*, and is called in Hindoostan *Soorah Gan*.

† Which are called *Chowries*.

things. The principal marts for them are *Benares* and *Patna*, and they are sold by weight. From these places, they are sent to all parts of India; a great number to *Ramghur*, to exchange for iron and other merchandise; from thence, most of them are again transported into the *Mahratta* country, where they are much valued. The iron is sold at the places where it is thus made, at the rate of about a penny per pound. The principal place to which it is carried, is the city of *Patna*: it is conveyed there by *Biparies*, on the backs of bullocks, each bullock carrying about three hundred pounds weight,—a distance from where it is manufactured of a hundred and sixty, to a hundred and eighty miles. From thence it is transported to most parts of India by water.

The head residence of the *Loharias* is called *Belleah*, and is about forty miles from *Chittrah*, in the direct road to *Ramghur*. At that place the *Sardar*, or chief of the *Loharias*, always resides, who regulates the price of iron throughout the country, and decides all disputes relating to the manufactory, between the *Augureeas*, *Lohars*, and *Loharias*; and, on extraordinary occasions, assembles a *punchite*, of which he is always the

president. It therefore seldom happens that any disputes amongst these people are carried to the Judge of the district for his decision.*

There is also another class of people residing in the hills, who manufacture iron, known by the name of *Lohars*,† not so respectable as the

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* I was at *Belleah* during the vernal festival of the *Huli*, and was much gratified to see several old men, at least sixty years of age, dancing on the green, and throwing *habbear* (pink powder) over one another with as much cheerfulness and glee as if they had been children. It is a strange coincidence, that at this festival, which generally finishes about the end of March or beginning of April, they should have the custom of making *Huli fool* (as we have of making April fools on the 1st of that month), by sending letters, and making appointments, in the names of persons who are known to be absent from their homes, and the laugh against the fool is proportionable to the goodness of the plot.—They have another vernal festival, named *Bhuvina*, on the 9th of *Baisach*, exclusively for such as keep horned cattle for use or profit, when they erect a pole and adorn it with garlands, and perform much the same rites as used to be adopted by the English on the 1st of May, which is another strange coincidence in the customs of the two countries. With the *Hindoos* these are very ancient festivals.

† *Lohah* is the *Hindoostanee* word for iron.

Loharias, nor so indigent as the *Augureeas*. They smelt the iron from the stones, and manufacture it into pegs, but not of so pure a quality as that made by the *Loharias*. The *Lohars* have fixed habitations, cultivate some ground, and sell and barter their iron to *Biparies*. In some parts of the country towards *Monghier*, they smelt the iron from sand, collected from the rivers after heavy floods; which is considered of the best quality.

It is extremely curious to observe with what simplicity most of their manufactories are carried on. The shepherd, as he looks after his flock, may be seen, having a small stick with a reel at one end and a weight at the other, twisting worsted as he walks about; the wool he cuts off the sheep's back as he uses it. His wife or children, out of doors, and sometimes in the same field where the flocks are grazing, weaving it into coarse blankets, which are sold at about two shillings or half a crown each.

The palanquin-bearers (or carriers) in *Calcutta*, whilst they are waiting for their master or mistress at shops, or gentlemen's houses, may be frequently seen twisting twine from flax or hemp, whilst others of the same set are knitting

it into nets to fish with when they return to their villages, which they do as soon as they have saved a little money; when others repair to *Calcutta* to supply their places.

The method of manufacturing sugar is equally simple. The canes are cut, and the juice ground from them on the same spot where they are cultivated; and the dry stalks of the canes, after being expressed, serve for fuel to evaporate the juice to sugar, which is done also in the same place.

I have often contemplated on the simplicity with which every thing is carried on in India, and I really think that no person of the least observation can reside long in the interior of the country among these people, and read our sacred history, without being forcibly struck with a similarity in the simplicity of their manners and manufactories. —For instance—"Ordering the oxen not to be muzzled when treading out the corn." The natives of India, as the Jews, have the custom of treading out all their grain by means of oxen; but I am not aware that they strictly follow the injunctions of the law in allowing the oxen always to remain unmuzzled.

"The Sick to take up their beds and walk," which was the command of our Saviour at the time of his miraculous cure, is forcibly brought to our mind by the prevailing habit of this people carrying their beds with them, which are so very light that men are often met in India with them on their backs, and at the same time carrying all the little property they possess with them, consisting of a few brass or copper cooking utensils.

In the Bible it is often enjoined to build and take care of wells, water courses, and plantations. There is a physical cause for this, which operates the same in India as in the Holy Land, namely, the scarcity of water in the hot season, and to defend travellers from the oppressive heat of the sun's rays; which in India is the cause of trees being planted, wells, tanks, and water courses dug, at the expence of the proprietors of the villages, for the accommodation of all.

So general is the idea of their being necessary, that it is common with most of the rich *Hindoos* to bequeath a large sum of money to dig a well or tank, and to plant a *tope* (which is a plantation of mango trees) close to it, as a

memorial of their benevolence to their fellow creatures.

It is also frequently inculcated in the Bible to be kind to bondsmen, and to be frequent in ablutions to keep the body clean. Wherever bondage or any other species of slavery is so common as in India, it becomes good policy to treat them with kindness and humanity; which I believe is generally practised in India. The *Hindoos*, every morning before they offer their prayers to the Almighty, undergo ablution, and seldom partake of any meal without doing the same, (if they have the means,) which they repeat after having eaten.

In hot climates, frequent ablutions have been found from experience to be beneficial to health, as well as a comfort to the people, and is therefore wisely enacted in the divine code.

The various superstitions of the *Hindoos*, with many of their forms of religion, such as frequent offerings of animals sacrificed—division into tribes or casts—their method of cultivating their land —having but few fences—following the same business as their forefathers, and a variety of

other customs, all coincide in shewing that India, even now, represents a country peopled by such as are mentioned in our sacred history.

Doctor Prichard, in his learned researches into the physical history of man, makes the following observations: "We set out in the historical "inquiry which has occupied the last chapter, "with the observation that the traces of con-"nexion which we have marked between the "Indians and Egyptians are so full and extensive, "that they can be accounted for in no other way "than by supposing these nations, though "distinctly separated at the period of authentic "history, to have formed in an earlier age but "one people.

"In the days of the patriarch Abraham, two "great monarchies existed in the world—the "empire of Elam and the kingdom of Egypt; "the dominions of the former bordering on the "territories of the latter. The subjects of the "first were the *Indo—Persians* of *Hindus;* the "inhabitants of the second were the Egyptians."

It is wonderful to think that their manners and customs have not changed during such a long

period of time. On my return to England from India, after an absence of but a few years, comparatively speaking, I found such an alteration in the appearance of the people as far surpasses, according to my idea, the change the *Hindoos* have undergone from the time the sacred history was written to the present day.

It was not my intention to enter into any disquisition on the religion of the *Hindoos*, or to vindicate, in the smallest degree, any of its absurdities; yet I cannot help looking with consideration on the poor *Hindoo*, who adopts them punctiliously from a conviction of their being essential to his salvation. In describing a few of their customs and manufactories, I have been led on to make these general observations, which were strongly impressed on my mind; and having written thus much, I shall further observe that I am fearful of the consequences of missionaries and others interfering with their religion, lest, in their anxiety to remove some of their long established customs, they should go too far, and cause the whole country to revolt; even should they succeed in dissuading them from their religion, the question is, will they be able to persuade them to adopt another? And if in this latter

case they should not succeed, I conceive they would deprive them of the greatest comfort in this life,—Faith in their religion.

We should not hastily condemn the customs of the *Hindoos* because they are not agreeable to our own way of thinking. It would ill become a man who is fond of hunting and shooting to condemn, as a foolish prejudice, their not liking to take away the life of any animal.

Let us but place ourselves for a moment in the situation of the *Hindoos;* how many customs have we which must appear to them ridiculous: for example:—What must they think of our dress varying every year. At one time wearing wigs made with the hair of others, both living and dead. At another time, clogging our hair with grease and flour, sufficient to feed a *Hindoo.* Removing teeth from one living person to another. Distorting our bodies into all manner of shapes by our dress. At one time making ourselves appear to have very long waists, at another remarkably short. At one time making ourselves appear as if we had no necks; at another, making them appear as long as possible with stiffenings, which almost prevent our heads from moving.

In fact, we cannot ourselves look back for centuries on the costumes of our ancestors without smiling at the folly of those who adopted them; whereas, their customs and dress have always remained the same, and in consequence of its simplicity, a deformed person is seldom seen amongst them.

Zealous Christians may blame me for disapproving of our interfering with their religion with the view of converting them to Christianity; but I believe there are very few who have been long in India who do not on that point agree with me; and also think with me, that the natives known by the appellation of *Kalla Feringees* (black Christians) are the worst race of people inhabiting that part of the world.

It is, however, the duty of every Christian who has it in his power, mildly to dissuade *Hindoo* widows from burning themselves—parents from destroying their offspring, and others from inflicting on themselves horrid penances and self destruction; but I hope no coercive measures will be resorted to, even for this, being well convinced that it will have an effect directly opposite to the one intended.

Mr. Colebrook, in his account of the duties of a faithful *Hindoo* Widow, in the 4th Vol. of the Asiatic Researches, remarks that a *Sati* is of rare occurrence, and I should think his observation just; for, during upwards of 18 years' residence amongst these people, I never had an opportunity of witnessing the ceremony.

From the accounts lately given by missionaries and others, it appears now to be very common, which I attribute to the great notice that has been taken of it by Europeans, if not owing to their interference. In my opinion, good example, and the gradually enlightening their minds, will in time do more than any exertions of missionaries and priests towards changing the religion of the *Hindoos*.

Sir Wm. Jones, in his account of the Gods of Greece, Italy, and India, makes the following observations :—" We may assure ourselves, " that neither Mussulmans nor *Hindoos* will ever " be converted by any mission from the Church " of Rome, or any other Church."

The natives of India have a very strange method of breaking in their bullocks for ploughing.

The cattle with which they plough the ground are in general small, yet they are strong enough for the purpose; the earth being only turned up a few inches deep. The larger cattle are selected for carriage, or for drawing hackeries (carts). They are first yoked to an experienced bullock; and as most of them are of an obstinate, restive disposition, they soon lie down. To make them rise, the men twist their tails, and if that does not succeed, a man throws a tiger's or leopard's skin over his head, and runs towards the bullock, which never fails of making him get up immediately. After three or four repetitions of this, they seldom attempt to lie down again. It has the same effect on bullocks which have never been in a country inhabited by tigers or leopards, and therefore they could never have seen a skin of the kind before.

It is remarkable that horses which are bold in disposition, and quiet in management, when first they come into the hilly country, should soon become timid, and frequently start at trifling objects. I can account for it in no other way, than their having at some time or other smelt a tiger or leopard, and natural instinct causes that fear.

Previously to my being at *Chittrah*, a Mr. Archibald Keir had resided there on a mining speculation. I was informed that he found silver, copper, and tin, in small quantities, also coal, and a large vein of lead, from which he made a considerable return, notwithstanding which, he sustained great loss in the concern; more, I believe, from not meeting with the protection and encouragement he deserved, than from any other cause. Gold abounds in that country; and in *Tomar* there is a hill called *Sonah Pahar* (golden hill), at the foot of which large quantities of gold may be collected. Two gentlemen had entered into an engagement to invest a large sum of money in the speculation of collecting and manufacturing it, but the death of one of them frustrated their plan. Gold dust may be seen in all the beds of the rivers after heavy falls of rain, and diamonds are occasionally found in them.*

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* A gentleman residing in *Ramghur* was informed that a petty *Rajah*, who resided on the borders of the English territories, possessed an immense diamond, of considerable value. For a long time the gentleman used every art in his power to procure a sight of this diamond with the hopes of purchasing it, but without success. The *Rajah* declared

Talk is also plentiful in *Currucdea*, which is a part of the same range of hills towards *Monghier*. Gum Lac and *Dammah*, (a kind of resin,) are produced in most parts of *Ramghur*, and are articles of exportation. *Kino* is also produced in large quantities throughout the hills; it is extracted from a tree called by the natives *Kyre*, in the following manner:—They cut down the trees and hew them into small pieces, which, by boiling, gives out the *kino;* they then evaporate it to an extract. This, with *areca* nut, and *betle* leaf, is chewed by all the natives of India.

A coarse kind of silk, known by the name of *tussar*, is produced there in large quantities. The insects are much larger than the common silk worm; the *coocoons*, or chrysalis, being full

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that no European should ever see it; however, at last, by repeated entreaties, he was prevailed on to visit the gentleman: he carried the diamond with him, which being produced, caused considerable mortification to all parties, it proving to be a cut glass stopper of a decanter, which most probably had been dropped in one of the beds of the rivers by some officer's servant, where it was found by one of the *Rajah*'s people.

double their size, and the butterfly is one of the most beautiful creatures imaginable.

The silk is manufactured in many parts of the country into pieces which are chiefly worn by the women as petticoats. In some manufactories it is mixed with fine silk, and in others with cotton. I believe that the insect may be met with there in its wild state. The silk is obtained with very little trouble. The people who make it their business to propagate the insect, prepare a number of large trees in the jungle (called by the natives *assen*) by burning grass and wood under them to drive away all other insects; they then smear part of the stalks of the trees with a sticky substance, consisting of *petroleum*, or *dammah*, and oil, which prevents ants from ascending them, or they would soon destroy all the caterpillars. The caterpillars are then placed on the trees, and when they have eaten all the leaves, they are removed to others, and so kept, until they begin to spin the silk, when they are carried to their houses, and in proper time they are sold to *Biparies;* keeping a sufficient quantity to breed from.

In travelling through the country, great num-

bers of those trees may be seen with their foliage thus destroyed. Quere—If those insects were fed on mulberry leaves, and kept in houses, would it not improve the texture of the silk?

A very ludicrous circumstance occurred when I was hog-hunting in the district of *Bahar*, with two gentlemen; one of them a keen sportsman, and dexterous in the use of the spear; the other a spruce sort of a man, who would now be styled a dandy, though very fond of accompanying sportsmen, talked a great deal of the sport, but was not famed for killing. It so happened that two hogs came out of a sugar plantation at the same time, and at the side where the keen sportsman and myself were stationed: the beau was on the other side of the plantation, but it was sometime before he learnt that we were gone off in pursuit of the hogs. As he rode round to the opposite side of the sugar cane, he had to pass over some opium ground, in which an old woman was then sowing the seed; in gallopping up to her, to inquire the direction we had taken, his horse started at a white cloth, laid out on a bank with seeds on it, and threw the gentleman into the liquid mud, with which he was completely bedaubed, to the ruin of a fine pair of new buckskins: as soon as

he got up, he ran to horse-whip the old woman for leaving her cloth there, when the poor creature seeing him in such a miserable plight, hastened to meet him, and began to wipe away the mud from his clothes. Whether he was frightened at the old woman's running to meet him, or that her kindness softened his anger, I cannot say, but when we returned, it was evaporating in a volley of abuse; but as his language was a mixture of English and *Hindoostanee*, she fortunately could not understand a word he uttered: a servant present explained to us the whole affair, and on our return to dinner, where a large party was assembled, it may be easily supposed the beau was well roasted.

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CHAP. IX.

NAWAUB VIZIER ASOP-UL-DOWLAH'S METHOD OF SPORTING.

THIS prince took the field at all seasons of the year, but more frequently in the months of March, April, and May: at these times the best sport was expected, the covers being thin, and the animals of the forest in the greatest abundance, where cover and water could be found together, or near to each other. The excursion was talked of, and preparations made during many preceding months. All the court, great part of his army, and *seraglio*, accompanied him; a guard only being left for the protection of his capital. About ten thousand cavalry, nearly the same number of infantry, thirty or forty pieces of artillery, and from seven to eight hundred elephants, attended. The number of bullocks, camels, carts, &c., for the tents and baggage, were innumerable. For himself, his women, ministers, European gentlemen of his suite, and visitors, double sets of tents were sent off, of large dimensions.

Some with extensive enclosures, made of cloth and bamboos, about seven feet high, forming a kind of wall round each tent, of a hundred yards or more in circumference.

In the rainy season, or whenever the ground was damp or wet, square wooden tables, with feet, about ten inches high, and four feet diameter, made to fit close to one another, were placed in the tents, forming a floor which covered the whole space within; on these, carpets were spread, which made them perfectly dry and comfortable.

A market accompanied them, supplied with every article the country afforded, consisting of from forty to sixty thousand persons, or perhaps more,* who carried their grain and merchandise

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* The reader may well be surprised at the immense number; yet he may be assured that I am not dealing in the marvellous. The number of followers of an army in India, can scarcely be conceived by any that have not seen them. A gentleman had the curiosity to employ a person to count the number of followers of the 73rd King's Regiment, as they passed through the gates of the city of *Patna*, and I was informed they amounted to upwards of nineteen thousand. The strength of the regiment, at the time, could not

on camels, carts, bullocks, *tattoos*, (small ponies,) asses, and on men's backs on *bangys*. The day before the Vizier sallied forth, a set of tents, with all their appendages, were forwarded and pitched on the spot fixed on for their first day's halt, and another set at the same time, were sent on to the next stage, so that by being forwarded alternately, a set were always ready to receive them.

Most of the *bazar* or market people travelled at night, and exposed their goods for sale from eight or nine o'clock in the morning, until dark. The route was often towards the Thibet mountains, and a part of the army accompanied the tents and market.

Early in the morning, his Highness left his palace at *Lucknow*, with a number of noisy instruments playing before him: as soon as he was clear of the city and suburbs, a line was formed with the *Nawaub Vizier* in the centre, generally on an elephant elegantly caparisoned, with two spare elephants, one on each side of him. The one on his left* bore his state *howdah* empty; the

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have been more than 700 men, as the sick were transported by water.

* This elephant was thought the finest animal of the kind

other on his right carried his spare guns and ammunition, also in a *howdah*, in which two men were placed to load the guns, and give them to his Highness when required, and to take back others that had been discharged. Several guns were kept ready loaded with ball and shot, on each of the two elephants. I believe that I am within bounds, when I say that he took with him from forty to fifty double barrel guns, besides a number of single barrel long guns, rifles, and pistols. Behind him were several beautiful led horses handsomely caparisoned. All his private stud, which were kept solely for his own riding, accompanied the camp, and for all of them (amounting to about three hundred) were provided tents with a very large inclosure surrounding the whole, both to secure their comfort and prevent their being seen.* On the right of his

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in the country: he was a most majestic creature, and although not the tallest I have seen, he was altogether the largest, and in every respect perfect; he was so great a favorite with the *Vizier*, that he gave a considerable estate of land for his maintenance, and his attendants.

* None but the *Vizier*'s particular favorites were ever allowed to see them, excepting when taken out for him to ride, fearing they might fancy any of them; after which, according to their superstitious ideas, they would not thrive.

ammunition elephant, his adopted son, *Vizier* Ally,* took his station on a fine animal, also superbly caparisoned, with his prime minister, *Ussan Ruza Kawn*, on the left of his state elephant; while all the rest of his court arranged themselves to the right and left, agreeably to their rank, of which they were extremely punctilious.

The line of elephants on the march amounted to four or five hundred, and at each extremity of them were the cavalry, forming altogether a curved line, with the centre pointing forward. Close before the Vizier ran two men with bags of money in each hand, of different degrees of value; and immediately before them several men carrying hawks of various kinds; on each side of these, the dog keepers, each holding a brace or leash of grey-hounds.† The line thus formed, proceeded straight towards the tents, indiscriminately over cultivated and uncultivated ground,

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* Who, after the death of the *Nawaub*, ascended the throne, and was notorious for having massacred Mr. Cherry, and several other English gentlemen. He died at Calcutta, in the year 1818, after a confinement of 17 years.

† The author was disgusted to see some beautiful English dogs, coupled with country dogs, ill formed, and without a single hair on any part of their bodies.

presenting a most distressing sight; the poor cultivators running behind the Vizier's elephant bawling out for mercy, but were seldom attended to: however, to the credit of the Vizier, I have been informed, that many thousand pounds yearly, were allowed for injury done to them; none of which, I believe, ever found its way into the pockets of the sufferers.

When any game was sprung or started, those near it commenced firing; sometimes a line of firing was kept up, resembling a *feu de joie*, at a poor diminutive quail, and whenever the bird fell, should his Highness have fired, a general shout of approbation followed *Wah! Wah!* the Vizier killed it! Should a jackall or fox be seen, the greyhounds were slipped, and the fortunate keeper whose dog caught it, brought the animal to his Highness with great exultation, and received half a rupee, a rupee, and, on extraordinary occasions, a gold *Mohur*, (value two pounds,) in proportion to the amusement the sport afforded. The same took place, when a poor dove, curlew, or any other bird was sprung, not considered game for the gun, but likely to afford more sport with the hawks, which were loosened after it, and the

fortunate keeper whose bird caught it, received a reward in like manner.

When their track was over a barren uncultivated plain, where no animals or birds were likely to be seen, to amuse the Vizier, some of the native gentlemen sallied forth, informing him, that they had agreed, for a bet, to ride a race to a given spot before them. Bets on the winner were immediately made by most of the party, and often to a very large amount. To a European the race was a most ludicrous one; the legs and arms of the riders appeared in quicker motion than the feet of the horses, while their knees were almost on a level with the point of the shoulder. The horses also being much on their haunches, gallopped high, and, being encumbered with a variety of loose trappings and ornaments, made more noise than speed.

At other times, tumbling boys, girls, and men, exhibited their wonderful agility and skill in front of his Highness.—As soon as a herd of antelopes, or other deer, made their appearance, the line of elephants halted, or proceeded slowly; at the same time, the cavalry quickened their pace, and

endeavoured, by closing into a circle, to surround them; if they succeeded in this, they lessened the circle gradually, and an opening was made close to the Vizier, like an inverted funnel, by which contrivance his Highness and many of his courtiers were enabled to fire at them, as they attempted to make their escape, without risk of hitting one another. Greyhounds were slipped after such as were wounded, and the horsemen gallopped after them.

Thus the march was passed to the tents, where they found refreshments ready prepared, of which they partook immediately after undergoing ablution; they then reposed until the evening: at that time the men of consequence met in a very large grand tent, unless the weather was very hot, in which cases it was under a *shumeeana* (awning), where they were amused with *knotching* (dancing), performed by ten or more sets of dancing girls; each set consisting of from four to eight courtezans, and nearly the same number of musicians, who always accompanied the Vizier on these occasions.

In this manner, from ten to fifteen or twenty days were spent, before they arrived at the spot

determined on for their halting place, where they expected to meet with abundance of large game; such as tigers, lions, panthers, leopards, buffaloes, &c. &c. Here they fixed their encampment; and from this time their sporting was conducted on a much more grand and formidable scale; though to an European, who never witnessed such scenes, I consider the line of march equally amusing. The first day or two was usually spent in arranging their encampment, market, &c.; in making inquiry after game, and in preparing every thing for the field. All the elephants and camels that were hitherto used for carrying baggage, were now taken with the rest to join the sport. The Vizier had with him about eight hundred elephants; while many of the opulent natives were mounted also on that noble animal, and carried their tents and baggage on camels and elephants, all their own property; so that with this addition, and some of the infantry, the cavalcade was tremendous, presenting the appearance of a large army going to a field of battle, rather than that of a hunting party.

To battle they actually went, not against men, but against the destroyers of men. It should also be taken into consideration, that in such excur-

sions in India, they are liable to meet with enemies, and are obliged to be prepared accordingly. They remained three weeks or a month near the same place, occasionally changing their ground, as they destroyed the animals in the neighbourhood, and then returned to *Lucknow*, much in the same manner and style as they left it, but by a different route.

The number of tigers, buffaloes, hogs, deer, and other animals that were killed, can only be conceived, by the prodigious magnitude of the force employed for their destruction, in a country where they abounded. Notwithstanding this, should I insert the number of animals killed on one excursion, as reported to me from the best authority, my readers would scarcely credit it.

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CHAP. X.

A SHORT SKETCH OF THE CHARACTER OF NAWAUB VIZIER ASOP-UL-DOWLAH.

If the foregoing description of the manner of sporting has interested the reader, he may perhaps feel a wish to know somewhat more of the man who carried it on with so much splendour and magnificence. I lament that it is not in my power to delineate him as well as I could wish. The little I knew of him from personal observation, with the few anecdotes I have heard, I will endeavour to communicate, and I hope the account will not be uninteresting; although I designedly omit some of his habits, which, in my opinion, are better buried in oblivion. Many European gentlemen resided long with him, and it is a matter of surprise that none of them have ever given to the public his history and character at large. In this observation I may be mistaken; but I have never seen any thing more than detached anecdotes of him. He was indeed a

very extraordinary man, and lived in a style perhaps of more grandeur than any potentate in the world, since the downfall of the kings of India.

Being protected by the English, he was enabled to dedicate his whole time to amusement, so that his history, replete with anecdotes, would, if well written, probably afford more entertainment than most novels. He was of a moderate stature, rather corpulent, with a handsome face and sharp penetrating eyes, and possessed much activity of body for a man of his size. He possessed great quickness of mind and volubility of tongue, with no apparent want of capacity to a superficial observer; yet that his understanding was weak, might easily be discovered by the style of his conversation, which dwelt chiefly on frivolous and childish subjects, and by the tenor of his actions and habits; the greater part of his time being occupied with trifles and trifling amusements. He was very generous and affable, and on most occasions humane; however, the latter qualification may be much doubted; for so contradictory were his actions, that much may be said on both sides.

I have been credibly informed that he has been known to amuse himself with firing ball from the fort of *Allahabad*, at pots of water carried on the heads of persons, passing to and from the river *Jumna*. Although an excellent marksman, he, on these occasions, shewed great want of feeling; for, to promote his own amusement, he thus shamefully exposed to great hazard the lives of the people who carried the water pots: of this he himself was sensible, as appears by the observation which he has been known to make, "that it "was of little consequence if he killed any one, "having plenty of subjects in his country."

I once witnessed, on the line of march before described, his stopping at a tank (pond of water), and proposing to the gentlemen of the party, that they should fire ball with pistols at a flower of the lotus, growing in the centre of the tank, to ascertain who was the best marksman. On the opposite side, at a distance of not more than forty yards from the water, was a public road, or pathway, on which a constant string of his camp followers were passing at the time, and I am certain that more than a hundred balls were fired, many of them rebounding from the water across

the road,—a sight which made me shudder: fortunately no person was wounded.

On all occasions he seemed to have little consideration for the lives of his subjects, particularly when following his sport in pursuit of animals; yet it is said that he always provided comfortably for such as were maimed, and for the families of any that were killed; and he seldom, and with much reluctance, ordered any punishments. He had a strong attachment to, and friendship for, Colonel John Mordant, to whom he owed a considerable sum of money; and whenever the Colonel asked for it, his answer was always the same—" No, no, my dear Mordant: if I were to " pay you, you would go to England, which must " not be. I cannot part with you;—every thing " in the world that you can wish, you shall have " here."

In many points there was much similarity in their characters. The Colonel was rather illiterate, and passionately fond of all kinds of sport, in most of which he excelled. He was the life of all parties at *Lucknow*, possessing a vast deal of ready wit, and inventive faculty; scarcely a day passing without his having contrived some new

amusement for his Highness. He was a strong man, and one of the best marksmen with ball in the country; had good natural sense, and was generally liked both by Europeans and natives, though the latter were very jealous of him, in consequence of the great influence he held over the Vizier.

The Vizier attended his funeral at *Cawnpore*, the nearest English military station to *Lucknow*, and wept like a child. It has been remarked that he never enjoyed himself after the Colonel's death, as he had done before.—Many Europeans resided at *Lucknow;* and considerable fortunes have been brought to this country by those who knew well the Vizier's love for curiosities and trifles, by contriving to supply him with them at an enormous profit.

Colonel Claud Martin, a Frenchman, made an immense fortune, chiefly in that way. How much the prince was imposed upon, the following circumstance will clearly show. The Colonel, by some means or other, perhaps by accident, procured two white mice, which he placed in a beautiful silver cage, and exhibited to the Vizier, who, as usual, wished immediately to

possess them, and asked the Colonel if he would part with them. The sly Colonel knew the man he had to deal with, and refused, being well convinced that his Highness would not be easy until he possessed them. After having withstood all entreaties for several days, he consented to sell the cage and mice for ten thousand rupees (£1250), and I heard, that the Vizier offered him five or six thousand rupees, which he declined. The whole sum would have been given, had not the Vizier's minister persuaded him to wait a few days, and see if they would not be surrendered at the price he had offered. In the mean time, whilst the negociation was pending, a man brought a cage full of these white mice, which his Highness bought for a few rupees—to the great mortification of the Colonel.

Whenever his Highness purchased any piece of mechanism, or other curiosity, Martin forthwith searched the world for something superior of the same kind; which he was certain of selling to him at an immense profit. His Highness could never bear to hear that any person possessed any thing superior to his own; an instance of which may be seen in the following anecdote. He had a large room filled with mirrors, amongst

which were two of the largest size that could be made in Great Britain, and which he had lately received. The Colonel seeing them, immediately wrote to France, where plate glass is cast of larger dimensions than in England, and procured two of the largest size, which he sold to the Vizier at a very extraordinary high price.

He had an immense room filled with all sorts of curiosities, forming such a ridiculous museum, as perhaps could not be met with elsewhere in the world. Toys of all descriptions, Chinese, Dutch, and English, huddled together with some of the finest pieces of mechanism ever made by man.

Some of the finest paintings by the first Italian masters, hanging promiscuously with profane Chinese daubs. His own picture painted by natives, by Zophani, Renaldi, and others, might be seen in different dresses every few paces.

When I was at *Lucknow*, he was most delighted with two pieces of mechanism—two boys; one beating a drum, and the other playing a tune on a fife. At that time, he had a great rage for Manton's double barrel guns, and application was

soon made to me, to know if I had any in my possession. They have an idea that all European gentlemen will sell whatever they have, if well paid for it. I had with me a double barrel Probin, and when they found that money would not induce me to part with it, Serif Ally Kawn offered me the choice of a horse out of a large string, in exchange for it: this I politely refused, giving as a reason—that I had no other with me, —that I was very fond of shooting, and expected much sport before I returned to my station (this happened on the line of march before described); upon this he requested that I would allow him to introduce me to the Vizier, which he did the next morning in the field.

His Highness was on horseback; he dismounted, and I got off the elephant on which I was riding. His Highness then presented me with a very fine string of pearls, which he took from his own neck:* I touched them, and made a *salam*. We then embraced,—that is, we crossed each other's necks with our right arms; after which he

* I was much laughed at afterwards for not taking the pearls, which were of great value: and I was given to understand that it was expected; and my not having done it, considered an ill compliment.

mounted an elephant, and I remounted mine, and joined the line of march; his Highness having directed my elephant driver to take his station by the side of his.

He was extremely affable, and conversed with me very freely; talking chiefly on the subject of sporting. With the natives who were near him, his conversation during the whole morning's march, was solely confined to the good qualifications of a new cook, and the excellent dishes he gave them the day before. He asked me why I never fired at any of the birds that got up? and when I answered, that I was too much amused with looking at what was going on to think of firing myself, he shook his sides with laughing, and observed, that Serif Ally Kawn had informed him that I was a good shot; therefore, said he, I wish you to go out with him alone to morrow, and try if you cannot kill more game than he can; for he thinks that he shoots well. The next day I went out with Serif Ally to a considerable distance from the general line: we had ten elephants with us, about fifty or sixty people on foot, and from twenty to thirty horsemen.

When I had killed my first bird, Serif Ally

requested I would allow a Mahometan present to cut its throat, that the Vizier might be able to partake of it; a compliment, I thought, intended to me. Of all the game that was shot, the throats were cut in like manner, and all from which blood flowed were sent to the Vizier.—A circumstance occurred on that day, that will never be effaced from my memory. Serif Ally invited me into his *howdah* to partake of some refreshments, which invitation I willingly accepted, as I was both hungry and thirsty; the weather being very hot.

The food consisted of bread (resembling pan-cakes), composed of flour, well soaked with *ghee* (clarified butter), and baked on an iron plate, with *kabobs*, which is meat well seasoned, cut into small pieces, then stuck on a wooden skewer, and roasted. Unfortunately, I had always a strong aversion to garlic, with which the *kabobs* were very much impregnated; politeness induced me to eat some of them, much against my inclination, by which I suffered severely all that evening, and the next day.

A captain of an Indiaman purchased two of the largest draught horses he could get in this

kingdom, and carried them to Calcutta, where he sold them to some one, who resold them to the Vizier for the sum (as I was informed) of ten thousand rupees (£1250). They were fine animals. He took great delight in shewing them to the native gentlemen, calling them the English elephants. For a long time he amused himself daily in seeing what a quantity of grain they devoured at each meal, in fact, they were never put to any use whatever, and were soon killed by overfeeding.

The Vizier was supposed to have the largest and finest collection of pigeons and doves in the universe. Their number and variety were so great, that I should fail in any attempt to describe them. They were kept in a large enclosure containing a number of houses. Some of them were as large as common fowls, others very small. Many of the doves were less than the common thrush of this country.

This extraordinary man, spent the whole of his time in viewing the different things he possessed, or in shooting, cock-fighting, quail fighting, pigeon flying, or paper kite flying, or in witnessing the combats of tigers and buffaloes, or ele-

phants. In the pursuit of such kind of amusements a variety of anecdotes are related of him.

What I have written I think will be sufficient to give a tolerably fair idea of his general character; in the account of which, I hope I have not been so prolix as to exhaust the patience of the reader.

Sometime after having written the foregoing description of the character of Asop-Ul-Dowlah, and his method of sporting, I met with the following very interesting account of him in the English Annual Biography and Obituary for 1819, under the head of Vizier Ally; and, as it far exceeds my statement of his magnificence and wealth, and at the same time most decidedly corroborates what I have related of him, I trust the reader will not be displeased with my inserting it at large. To which I shall add an account of Vizier Ally's magnificent wedding, celebrated at *Lucknow*, in 1795.—"Having succeeded to the "*musnud* (throne) of *Oude* by the assistance of "the East India Company, he professed great "partiality to the English. Mild in manners, "polite and affable in his conduct, he possessed

" no great mental powers; his heart was good
" considering his education, which instilled the
" most despotic ideas. He was fond of lavishing
" his treasures on gardens, palaces, horses, ele-
" phants, European guns, lustres and mirrors.

" He expended every year about two hundred
" thousand pounds in English manufactures.
" This *Nawaub* had more than a hundred gar-
" dens, twenty palaces, twelve hundred elephants,
" three thousand fine saddle horses, fifteen hun-
" dred double barrel guns, seventeen hundred
" superb lustres, thirty thousand shades of va-
" rious forms and colours; several hundred large
" mirrors, girandoles, and clocks; some of the
" latter were very curious, richly set with jewels,
" having figures in continual movement, and
" playing tunes every hour; two of these clocks
" cost him thirty thousand pounds. Without
" taste or judgment he was extremely solicitous
" to possess all that was elegant and rare; he
" had instruments and machines of every art and
" science, but he knew none; and his museum
" was so ridiculously disposed that a wooden
" cuckoo clock was placed close to a superb time-
" piece which cost the price of a diadem: while

" a valuable landscape of Claude Lorraine's was
" suspended near a board painted with ducks and
" drakes.

" He sometimes gave a dinner to ten or twelve
" persons, sitting at their ease in a carriage
" drawn by elephants. His harem contained
" above five hundred of the greatest beauties of
" India, immured within high walls, which they
" were never to leave except on their biers. He
" had an immense number of domestic servants,
" and a very large army, besides being fully
" protected from hostile invasion by the Com-
" pany's subsidiary forces, for which he paid five
" hundred thousand pounds per annum.

" His jewels amounted to about eight millions
" sterling.—Amidst his precious treasure, he
" might be seen for several hours every day
" handling them as a child does his toys. He
" was in the habit whenever he saw a pregnant
" woman whose appearance struck his fancy, to
" invite her to his palace to lie in; and several
" women of this description were delivered there,
" and amongst the number was the mother of
" Vizier Ally. Several children so delivered
" were brought up and educated in the palace."

The following is a description of the Wedding:—
" The Nabob had his tents pitched in the plains
" near the city of *Lucknow;* among the number,
" were two remarkably large, made of strong
" cotton cloth, lined with the finest English broad
" cloth, cut in stripes of different colours, with
" cords of silk and cotton. These two tents cost
" five lacs of rupees, or about fifty thousand
" pounds sterling. They were each one hundred
" and twenty feet long, sixty broad, and the
" poles about sixty feet high; the walls of the
" tents were ten feet high, partly cut into lattice-
" work for the women of the Nabob's seraglio,
" and those of the principal nobility to see
" through. His Highness was covered with jewels
" to the amount of at least two millions sterling.

" The *shumeeana* was illuminated by two
" hundred elegant girandoles from Europe, as
" many glass shades with wax candles, and se-
" veral hundred flambeaux; the glare and re-
" flection were dazzling to the sight. Under
" this extensive canopy, above a hundred danc-
" ing-girls, richly dressed, went through their
" elegant but rather lascivious dances and mo-
" tions, and sung some soft airs of the country,
" chiefly Persic and Hindoo-Persic.

"The bridegroom was about thirteen years "of age, the bride ten; both of a dark com- "plexion and not handsome. The former was "so absurdly loaded with jewels, that he could "scarcely stagger under the precious weight.

"From the *shumeeana* the company invited "to this festivity proceeded on elephants, to an "extensive and beautiful garden about a mile "distant. The procession was grand beyond "conception; it consisted of about twelve hun- "dred elephants richly caparisoned, drawn up in "a regular line like a regiment of soldiers. About "one hundred elephants in the centre had *howdahs*, "or castles covered with silver: in the midst of "these appeared the Nabob, mounted on an un- "commonly large elephant, within a *howdah* co- "vered with gold, richly set with precious stones. "On his right hand was the British resident at "the court of *Lucknow*; on his left the young "bridegroom: the English gentlemen and ladies "and the native nobility were intermixed on the "right and left. On both sides of the road from "the tents to the garden, was raised artificial "scenery of bamboo-work, very high, repre- "senting bastions, arches, minarets and towers, "covered with lights in glass lamps, which made

" a grand display. On each side of the proces-
" sion, in front of the line of elephants, were
" dancing-girls superbly dressed, (on platforms
" supported and carried by bearers,) who danced
" as the company went along. These platforms
" consisted of a hundred on each side of the
" procession, all covered with gold and silver
" cloths, with two girls and two musicians at
" each platform.

" The ground from the tents to the garden
" forming the road on which the procession
" moved, was inlaid with fire-works; at every
" step of the elephants the earth burst, and
" threw up artificial stars in the heavens, to
" emulate those created by the hand of Provi-
" dence, besides innumerable rockets and many
" hundred wooden shells, that burst in the air
" and shot forth a thousand fiery serpents. These
" winding through the atmosphere, illuminated
" the sky, and, aided by the light of the bamboo
" scenery, turned a dark night into a bright day.
" The procession moved on very slowly, to give
" time for the fire-works inlaid in the ground to
" go off. The whole of this grand scene was
" farther lighted by above three thousand flam-
" beaux carried by men hired for the occasion.

" Thus the company moved on in stately pomp
" to the garden which, though only a mile off,
" they were two hours in reaching.

" On arriving at the garden gate about nine
" in the evening, they descended from the ele-
" phants, and entered the garden, illuminated
" by innumerable transparent paper lamps or
" lanterns of various colours, suspended to the
" branches of trees. In the centre of the garden
" was a large edifice to which the Nabob and his
" guests ascended, and were introduced into a
" grand saloon, adorned with girandoles and
" pendant lustres of English manufacture, lighted
" with wax candles. Here they partook of an
" elegant and sumptuous collation of Euro-
" pean and Indian dishes, with wines, fruits,
" and sweetmeats; at the same time about a
" hundred dancing-girls sung their sprightly airs,
" and performed their native dances.

" Thus passed the time till dawn, when the
" English visitors returned to their respective
" homes, delighted and wonder-struck with the
" enchanting scene, which seemed to realize all
" the extravagance of oriental fiction. The
" affable Nabob rightly observed, with a little

" Asiatic vanity, that such a spectacle was never
" before seen in India, and never would be seen
" again. The whole expense of this marriage-
" feast, which was repeated for three successive
" nights in the same manner, was upwards of
" £300,000 sterling."

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CHAP. XI.

AN ACCOUNT OF CUNJOORS (SNAKE CATCHERS), AND THEIR METHOD OF CURING THEMSELVES WHEN BITTEN BY VENOMOUS SNAKES; ALSO A SHORT DESCRIPTION OF THE FORMATION OF THE TEETH OF THESE ANIMALS, AND SOME ANECDOTES RESPECTING THEM.—ANOTHER ANECDOTE.

THE immense number of venomous snakes in all parts of India, are a vast check to the enjoyment of every person residing there; to the timorous, apprehension and fear attend every step; even within their houses there is danger of meeting with them; and the most courageous and strong minded, cannot help often feeling uneasy at the unexpected appearance of these reptiles.

I had not been long in India, before I most sensibly felt this, and my thoughts were a good deal occupied with the subject; and when in Calcutta general hospital in 1790, I took Fontana as a guide, and employed two men, denominated

Cunjoors, or snake catchers, for nearly twelve months, at four rupees each per month, to catch snakes for me to try experiments with. The result of those experiments I have unfortunately lost, but I well remember that I could find no medicine to counteract entirely the effect of the poison. I had dogs, cats, poultry, and other animals bitten, and all the cases tended to prove that the power of the animal to destroy vitality became considerably weakened after every bite. It required a tolerably large *cobra de capello* to destroy a cat; a second cat, bitten by the same snake about half an hour afterwards, recovered. I shall here remark that a cat withstood the poison better than any other animal, excepting the *Mungoose* (Ichneumon); the commonly received opinion that the latter animal is never killed by the poison, is certainly erroneous, and that it repairs, when bitten, to the grass, and eats of some particular herb, which acts as an antidote, is also imaginary. I have seen several *Mungooses* die almost instantly after being bitten by snakes, and have often observed them, after the bite, to appear for a time sick, and tumble about in the grass, without ever attempting to eat any; perhaps they may sometimes eat grass, but I am confident it is not of any particular kind, and

they do it merely as dogs, in order to cause vomiting. As soon as the sickness and effects of the poison are abated, they renew the attack, and with more apparent violence, but with considerably more caution.

It is curious to observe with what dexterity these little animals conduct the fight, always attacking the tail first, and by that means disabling their enemy with the least danger to themselves; they then approach nearer and nearer, towards the head, taking off a scale or two at a time; at last they seize him behind the head, and destroy him. I have reason to think that the people who exhibit the fight, in most cases, first deprive the snake of his venomous teeth, as they very unwillingly allow the *Mungoose* to attack a snake fresh caught. I have had a dozen fowls bitten by the same snake; the first died in a few seconds, and so on, each in a proportionably longer time, to the twelfth, which was more than an hour in dying.

The snake catchers always carried off the bodies to eat, which shews that the poison does not much affect the alimentary canal, as Fontana proved on himself respecting vipers. The pro-

fessed snake catchers in India are a low cast of Hindoos, wonderfully clever in catching snakes, as well as in practising the art of legerdemain: they pretend to draw them from their holes by a song, and by an instrument somewhat resembling an Irish bagpipe, on which they play a plaintive tune.

The truth is—this is all done to deceive. If ever a snake comes out of a hole at the sound of their music, you may be certain that it is a tame one, trained to it, deprived of its venomous teeth, and put there for the purpose; and this you may prove, as I have often done, by killing the snake, and examining it, by which you will exasperate the men exceedingly.

It is, however, astonishing with what dexterity they hide them about their persons, with very little clothes on; and it is amusing to see the manner in which they draw the attention of the spectators by their grimaces and volubility of tongue, whilst they secretly deposit the snake in a hole, or under wood. It is almost incredible, and I have known several sensible men positively insist that it could not be. I witnessed myself a circumstance which proved it.

As some gentlemen were sitting with me in a *bungalow* at *Calwar ghaut*, smoking our *hookahs* behind a *check*, (screen,) we observed a man tumbling over some logs of wood that lay on the plain; at last, we noticed that he made a stand at one of them, and appeared to deposit something; just at that time we were called to dinner. After dinner, it was proposed by some of the party, (I believe the master of the house) to take a walk and see the snake catchers charm the snakes out of their holes; we were led by the men in the direction of the wood, and after singing and playing before several holes, they came to the log of wood at which we had before remarked the man to make a stand; from under it there soon came a large *cobra de capello*: whether we enjoyed the fun to ourselves, or mentioned it to the whole party, I do not recollect.

Not many days after this, at the same place, and at the house of Mr. T. Brooke, who was then making a collection of drawings of snakes, a man exhibited one of his dancing *cobra de capelloes* before a large party. A boy about sixteen years old was teazing the animal to make it bite him, which it actually did, and to some purpose, for in an hour after, he died of the bite.

The father of the boy was astonished, and protested it could not be from the bite; that the snake had no venomous teeth, and that he and the boy had often been bitten by it before, without any bad effect. On examining the snake, it was found that the former fangs were replaced by new ones, not then far out of the jaw, but sufficient to kill the boy. The old man said that he never saw or heard of such a circumstance before, and was quite inconsolable for the loss of his son.

The method these people adopt to catch snakes is as follows:—As snakes never make holes for themselves, but inhabit those made by other animals, such as lizards, rats, mice, &c., in order to ascertain if they are occupied by snakes, they examine the mouths of the holes, and if frequented by them, the under part is worn smooth by the snake passing over it, with sometimes a little sliminess; whereas, if frequented by any animal having feet, they cause a roughness in the earth. When they discover a hole frequented by a snake, they dig into it very cautiously, and if they can lay hold of its tail, they do it with the left hand, at the same instant grasping the snake with the right hand, and drawing it through with the left,

with astonishing rapidity, until the finger and thumb are brought up by the head, when they are secure. I have seen them catch them in the same manner when gliding fast on the ground.

They never could catch for me a *cobra de monilo* alive, although I offered them a large reward for one: they said it was too small and active for them to attempt to lay hold of it,* their bite being certain death. It is thought by the natives of India, and by many Europeans, that snake catchers possess secrets that enable them to cure the bites of all snakes: I questioned them frequently on the subject, both when sober and intoxicated, and at last, for a small reward, I believe they disclosed all they knew, which I shall relate; and that they do not know of any infallible remedy, their refusing to catch *cobra de moniloes* is a proof.

Whenever they attempt to catch snakes, there are always more than one present, and a second person carries with him a *goor goorie*, which is a

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* In general they are about the size of a man's little finger, and from twelve to fifteen inches long.

smoking machine, made generally of a cocoa nut below, with an earthen funnel above, containing fire balls; in this fire they have always secreted a small iron instrument about the size of a prong of a table fork, curved into the shape of a snake's tooth, tapering from above, and whenever they are bitten, they first put on a tight ligature above the bite, then suck the part, and as soon as blood appears, they introduce this instrument red-hot into the two orifices made by the teeth, and take some bazar spirits, if they can procure any, in which they infuse a small quantity of *bang* (a species of wild hemp), which mixture by the natives is called *gongeah*, but sometimes they use tobacco instead of *bang*.

As far as I could learn, these are the only remedies that they ever adopt, and which, according to their account, often succeed. It is a great many years since I saw Fontana on Poisons; but as well as I can recollect, he gives a drawing and description of the formation of a viper's venomous tooth; however, as but few of my readers may be acquainted with its mechanism, I will attempt a short description of it.

There are generally two in the upper jaw,

perforated through their centre from the root to within a line or two of their point, acting as a conductor for the poison: these teeth are extremely sharp and small; the snakes also have the power of elevating or depressing them. In a large snake they can penetrate the flesh at least a fourth of an inch, and the poison is introduced about the sixth of an inch deep into the flesh of a person bitten: the glands near the eyes, which secrete the poison, have strong muscles attached to, or rather acting on them, which muscles act at the will of the animal, forcing the poison through a cysted conductor into the hollow of the tooth, and through it into the person bitten; which, in my opinion, clearly shews that any external application* will have little effect in stopping the progress of the poison.

The apertures made by the teeth are filled with the venom, which being glutinous, chokes them, and prevents any blood from flowing, so that the person bitten cannot often discover the exact places of their insertion.

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* By external application should be understood, unaccompanied with incision or burn.

There is one kind of snake in India of a sluggish nature, with beautiful marks on its skin resembling the eyes in a peacock's tail, which has four venomous teeth, and is the only kind that I have ever seen with more or less than two.*—The hotter the weather, the more deadly their bite; which I conceive is owing to the poison being more fluid, passing more readily into the wounds, and being sooner absorbed, than in cold weather, when it is in a more tenacious state. It acts, I imagine, principally on the nervous system, from the rapidity of its effects; and, I think, causes death by stopping the action of the heart.

In all the animals I opened, which died of this poison, I found the heart, and great blood vessels, gorged with blood of a blacker colour than natural.

The natives of India always ascertain whether a snake is venomous or not, by the length of its tail, which, if less than a fourth of the whole

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* Since writing the above, I have met with a viper with three venomous teeth on one side, and one on the other, perfect, and all surrounded at their roots with the usual cyst.

length of the animal, they consider it to be of the venomous kind; but a more certain mark is their teeth; none but the venomous having hollow teeth. I believe all the snake species that bring forth their young alive, are venomous, and all that are oviparous are innocent; I only mean that they do not contain poison: some of the enormously large snakes kill by their mechanical powers. Some people think a particular kind kill by a blow with their tail; such effect I have never seen, and think it is fabulous and imaginary.

I was once on a shooting excursion with Captains T. Williamson and Hamilton: we left our *budgerows* in an afternoon after dinner, in consequence of hearing a number of partridges calling near us; it was on a spot which had been lately over-flowed by the Ganges; we remained out until near dark, and in returning to our boat, the dogs were constantly pointing; each time we expected to see partridges spring, but, to our great surprise, it was always at *cobra de capelloes;* at last we became so much alarmed, that we hastened to pick our way back, as well and as fast as we could, in fear at every step of meeting with a snake.

We had not reached the boat many minutes, when one of the pointers was seized with a fit, and died instantly. No doubt was entertained, by any of us, but that it was owing to his having been bitten by one of the snakes, and as long as he continued muscular action in running about, the venom had not its full effect, but as soon as that stimulus ceased it had.

Some months after this, as I was sleeping on a bed, without covering, in the open air, under the thatch of a house, I was awakened by a smart bite in my great toe; on turning round, I perceived a large black snake on the bed; I instantly ran into the house, but there being no light, I could not readily find any proper medicine. A bottle, nearly full of Madeira, being on the table, I laid hold of it, and drank the whole, and then commenced running up and down the verandah, which in a very short time threw me into a violent perspiration; I continued running until quite exhausted.

I felt a considerable dull pain all up the leg and thigh in which I was bitten, which fixed in the groin, with a slight giddiness, and a strong incli-

nation to sleep. My servants called in people that were supposed to possess the power of charming; and to please the servants, I allowed them to remain and say what prayers they liked, but forbad their touching me. On inquiry, I was vexed to find that they had not killed the snake. They had an opportunity, and alleged as an excuse for not having done it, that if they had, there would have been no hopes of my recovery. The pain after some hours went gradually off, and I fell into a sound sleep, from which I awoke quite well.

From the experiments which I made in Calcutta, it appears clear that snakes do not always possess the same power of destroying life. It is, however, a doubt with me, whether they expend any of their venomous fluid in swallowing and digesting their food, as they do in killing it; if they do, their bite soon after eating will not be so mortal as after long fasting; in fact, whatever they do eat, I believe they first kill: at all events, I conceive the longer it has been contained in their bodies, the more venomous it is; and the hotter the weather, the thinner the venomous fluid.

I have teazed them with a piece of cotton, and made them expend their poison into it, and then gave them a fowl to kill, which was a considerable time in dying. It is not fabulous, but true, that they sometimes take their prey by fascination. I once witnessed it in company with Captain Trench, of the Bengal Native Infantry. Sitting on a terrace near the house, we observed a small bird on a tree, at a little distance, shaking his wings, and trembling: we could not imagine the reason of it.

In a few minutes, we observed it fall from the tree, and ran to pick it up; to our great surprise, we saw a large snake running off with it in his mouth. He got into his hole before we could procure any thing with which to destroy him.

At the time I was trying experiments with snakes at the Calcutta general hospital, a namesake of mine, an assistant surgeon, Mr. Johnstone, played me a very foolish, though laughable trick. A large *cobra de capello*, that was killed in the evening, Johnstone coiled up in my bed; I slept with it by my side the whole night, without perceiving it. In the morning, when I

threw off the clothes, I perceived the snake, and supposing it to be alive, I tumbled out of bed head foremost, and ran to Johnstone, and Mr. Ewart, an assistant surgeon, to inform them of the circumstance; procured a sword, and returned to destroy the horrid looking creature. I made a cut at it, and not only cut in two, but also cut the bed clothes, to the great amusement of my mess-mates. Such tricks, however, should never be played, as the consequences might be very serious.

Having now related all the principal anecdotes I recollect concerning snakes, it may be expected of me to recommend something as a remedy for people bitten. On this head, I lament that I have little to communicate that is not well known in India.

Eau-de-luce is considered by most people there to be a specific, but not by me; I have no idea that it possesses any peculiar virtues, or that it acts differently from any other stimulant, nor do I consider it so strong as some other volatile spirits. I am of opinion that any volatile alkali will be of service; in fact, any medicine that will stimulate the heart to action, will be serviceable;

and the strongest the most so. The remedies used by the snake catchers, may be as good as any, but since leaving the Calcutta hospital, I have never had an opportunity of trying them; unfortunately, whenever I have known a person bitten, I have not had an iron instrument at hand, and it will not admit of delay; perhaps sucking the part, and applying nitric or sulphuric acid to the bite, would be as good as any application, particularly if accompanied with incision, at the same time taking carbonate of ammonia, or any volatile spirit. Such things, as also the hot iron, are seldom ready when wanted.

With the natives I have always used a whip or stick to oblige them to continue in action, and when I could get them to move no longer, I used friction, by rubbing their bodies with flannel, and I think often with good effect. It is strange to say that there is scarcely a person in India that has not some particular nostrum for the bites of snakes. I once witnessed such a medley of remedies administered, that they were sufficient of themselves to kill any person of a delicate constitution, and it was doubtful with me whether the person died of the supposed remedies or the bite.

No person should walk over grass or through jungle in India, without having boots on, or travel without having some volatile spirits with him.—It strikes me that a clever mechanic might invent a machine, upon the principle of a cupping-glass and syringe, that would draw the poison from the wound, which also might be serviceable for the bites of mad dogs.

When shooting with another gentleman (who is now in England, and can vouch for the truth of the occurrence I am about to relate), in a thick jungle near *Monghier*, he being at some distance behind, and feeling fatigued with heat and exercise, I approached, as I thought, a large trunk of a date tree, lying on the ground, with the intention of sitting down on it; but when I came near, I discovered that they were snakes, coiled up exactly like head ropes of horses, when the horses are not in the stable: at that instant, the gentleman made his appearance, and I called out to him in a hasty violent manner, desiring him to come to me immediately. I believe he first thought I saw a tiger, or some animal of prey; but when I described what they were, and he saw them, he immediately presented his gun at them, and we both fired with shot at the same instant. Being very

near, all the shot must have had effect, for we mortally wounded the snakes. They proved to be a male and female of the boa kind, coiled up together. To the best of my recollection, one of them measured sixteen feet, the other twelve. It was as much as a man could do to drag the largest to the boat, which was about a mile off. I had them both skinned, and I now regret that I did not keep them: they were given to the natives to make scabbards for their swords.

Soon after my arrival in India, I was appointed surgeon to a detachment of recruits and discharged men, from the Calcutta hospital, commanded by Lieutenant William Knox, (now a Colonel in Bengal), ordered to join the 73d King's regiment at *Cawnpore.*

On the river Ganges, somewhere between *Rajemaul* and *Boglepore*, I saw thousands of wild duck and teal in a nook of the river, where the water was shallow, and I imagine they were attracted to the place by a multitude of small fish which appeared in every part. Having a *dingy* (small boat like a canoe) attached to my *budgerow*, I sallied forth in it with a *Harcarrah*, one of the boatmen, and two guns. I had excellent

sport, killing two or three birds every time I fired; sometimes many more. In this manner several hours passed away very pleasantly. I calculated that I had killed about a hundred, when I thought it high time to give up, as evening was near approaching On looking about for the fleet of boats, to my great suprise they were not in sight; a fair wind having sprung up, they had given up tracking, and sailed on before the wind at a rapid rate. It was impossible to overtake them, and I probably might not reach their halting place by morning by rowing or tracking against the stream, and we had no sail for the boat: the boatman suggested the idea of rigging out a sail with his and the *Harcarrah*'s blankets fastened to one of the oars, which was immediately done; it was not long hoisted before a sudden gust of wind upset the boat which was exceedingly narrow; luckily for us we had not got into deep water; the guns were saved, but rendered useless by all the powder being spoiled; and I had the mortification to see the ducks and boat float down the river before us without the smallest hope of recovering them. We were obliged to wade through water and mud up to our necks for nearly a mile, and by the time we reached the shore, night had set in; we travelled all night along the banks of

the river, the greater part of the way through thick jungle covered with heavy dew, scarcely seeing a yard before us. I well remember in going through some grass, at least ten feet high, being alarmed at hearing some large animal near us—the gloominess of our situation created fear, and made me fancy that it must be a tiger; however it proved to be a tame buffalo that had straggled from the herd which were grazing a few hundred yards farther on: we soon heard the bell buffalo* which was recognised by the men with me, and delighted us; we hastened on to the sound, expecting to see the herdsman, and when we came up to the buffalo the *Guallah*, or herdsman, was riding on its back, and was as much surprised and alarmed as we had been, taking us for thieves. When he was told who we were, he good naturedly showed us the nearest way out of the long grass, and directed us how to proceed, observing, that we had run considerable risk of having been taken off by tigers, but assured us there was no danger of meeting with any further on. We arrived at the place where the fleet of

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* One of the oldest always carries a wooden bell round the neck, which keeps them together, and prevents tigers from attacking any of them.

boats were lying soon after day-break, having travelled all night about eighteen miles. I was quite exhausted with fatigue, and by the advice of my friend Kennedy (who is since dead), I drank half a pint of cherry-brandy, and lay down to sleep between two blankets—slept soundly until the next morning, and never experienced any ill effects from the fatigue I had undergone.

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CHAP. XII.

OBSERVATIONS ON HYDROPHOBIA AND RABID ANIMALS.

A BITE from a mad dog is more dreaded than any thing I know, which arises from the horribleness of the disease, the uncertainty of the animal's being mad, or of the infection being received. The not knowing at what period to expect the effects, or to feel confident of having escaped it, keeps the person in a state of cruel suspense for months, or even years.

We may thank the Almighty that mad animals are rare in this country; in hotter climates they are more frequently met with, and nothing can be more distressing than to see a person in the fit occasioned by their bite. To a medical man attending, it is as painful a duty as he can have to perform, from his having but little prospect of affording relief. Although two or three instances are recorded of recovery from the fit of hydrophobia, they are not sufficient to induce much

hope of success from adopting the same remedies which have since so often failed. I have attended a great many persons in the fit, and in no instance could I give the smallest relief; such scenes were most distressing at the time, and now often painfully intrude themselves on my recollection.

Our forefathers (could they be told) would not readily believe that inoculating with vaccine virus, would prevent the small pox; or at least render it so mild as to be of little consequence; of which I believe every unprejudiced mind must now be convinced, and feel thankful for so inestimable a discovery. I wish it were alike in my power to offer to the public some successful remedy for this terrific disease; unfortunately it is not, and I now communicate my ideas principally with the hope of affording some consolation to such as are unfortunately bitten by mad animals, and who have it in their power to use preventives. I shall also give a short description of the fit of hydrophobia as it always appeared to me, which may help such as have never witnessed it to distinguish it from other fits. For the first I shall copy part of a paper communicated by me to Dr. James Johnson, and inserted by him in his Medical Chirurgical Journal for April, 1819.

"The number of persons bitten by mad dogs, and mad jackalls, that came under my care while surgeon at *Chittrah* (*Ramghur*), would appear almost incredible, were they to be stated here. In every instance when I had time or permission to impregnate the system with mercury after the infliction of the bite, and before the symptoms of hydrophobia had shewn itself, the latter was entirely prevented. If it be feared that I may have been deceived in this point, I hope to dissipate such fears by stating, that not a year passed at the station, in which I had not numbers to attend, bitten by the same animal. Of these there were some, who, from religious prejudices, would not submit to the course of medicine I prescribed, preferring the prayers of a *Brahmin* priest.

"These regularly perished by the disease, while the others, bitten by the same animal, and at the same period of time, were invariably preserved from hydrophobia where salivation was induced. This, which I think may be fairly called the *experimentum crucis*, I have put to the test so often, with the same identical result, that not a shadow of doubt remains on my mind relative to the entire efficacy of the prophylactic. The proofs, indeed, are positive, negative, and

comparative; and I leave it to the consideration of the profession at large, and especially of those employed in our Indian territories, where the occurrence of hydrophobia is so frequent, whether or not, to adopt a preventive measure which offers so certain a check to this most dreadful of all diseases."

The fit of hydrophobia (or *Rabies Canina*,) is easily and PARTICULARLY distinguished from every other fit, by VIOLENT CONTRACTIONS of the DIAPHRAGM, accompanied with a spasmodic affection of the throat, glottis, and epiglottis, rendering inspiration violent, and suspending for a time expiration, which at last takes place, in a spasmodic way, with a kind of stertor, causing a noise which has often been compared to the barking of a hoarse dog, but is not much like it. This I conceive is owing to the closing of the glottis, and the spasms overpowering the action of the muscles of the chest, which are unusually stretched by violent inspiration, caused by the spasmodic action of the diaphragm.

These muscles, I believe, are considered the natural counteractors to the diaphragm, lungs, and external air. This spasmodic action, and perhaps

the inflamed state of the glottis, epiglottis, and muscles of deglutition, also accounts for the difficulty of swallowing, which, in the latter stages of the disease, is so great, that, although the patients are almost famishing from intense thirst, they cannot bear the sight of liquids; even talking of them, by associating the idea of swallowing, instantly brings on, or increases the spasms; and I imagine death to be the consequence of their violence; stopping respiration, and BY THAT, the circulation.

Sudden light, noise, the appearance of a stranger, or a rush of air, will bring on the fit, which indicates great nervous irritability: tentigo also attend; these are all concomitant symptoms, but the grand characteristic one, and that which causes death, is, I conceive, the spasmodic action of the diaphragm. Whenever death is occasioned by any sudden fright, I think it is much in the same way.

On reading Doctor Hutchinson's proëmium for January, 1821, I was sensibly struck with the observations therein of Drs. Hutchinson, Curson, and Ker, and the experiments of Mr. Bourdon, which I think are strongly and particularly

exemplified in a fit of hydrophobia. I have long thought that the medical world has not allowed sufficient influence to the diaphragm and lungs on the circulation of the blood, and in a little pamphlet which I published in 1820, (Maxims and Remarks on the Pulse, for young Students,) page 27, I particularly remarked that the lungs act on the heart and circulation, as fire on a steam engine, or as a spring on machinery, keeping it in constant motion,—a comparison that will carry more with it to the mind than I can explain.

It may not be thought inopportune here to suggest a remedy that may possibly succeed in removing this terrible disease. Were I again in practice, and had the opportunities which heretofore occurred to me, I would try the actual cautery to the throat and chest. May it not, by causing a strong stimulus, counteract that produced by miasma of Rabies, and cause a revulsion from the diaphragm and glottis? which may be assisted by a copious bleeding, and also medicines.

These observations I submit to the medical world, with much diffidence as to their success: where no probable remedy is known, every

means ought to be used to discover something efficacious; and it is a duty incumbent on medical gentlemen to exert their best abilities. Little as mine are, they may have the effect of inducing others better qualified to take up the subject.

I have already observed that the fit of hydrophobia destroys life in the same manner as sudden fright, and, I may add, drowning. In all cases of death from fright, I am of opinion the same resources should be had recourse to, as for drowned persons. In either case, life may only be suspended for want of the action of the lungs.

I conceive it is of great importance to people in general, and particularly to such as keep dogs, to be well acquainted with the progress of this disease in these animals, and above all things to know the manner in which they are affected when it first commences, in order to use the necessary precautions to prevent the propagation of it. I will therefore endeavour to describe it as well as I can, from the observations I have been enabled to make on rabid animals.

At first they are dull and heavy for a few days, shewing no other signs of illness; eating their

food sparingly, but drinking more than usual; yet neither to such a degree as to excite much observation; this heaviness and want of appetite is soon reversed, and they become more than usually lively, and eat and drink rather voraciously, and seem particularly eager to jump on their master or keeper, apparently with the wish of being taken notice of and fondled. Under such circumstances they should be avoided. This vivaciousness soon turns to great irritability, which is the first clear indication of the disease, and is often shewn by their raising the hair on the upper part of their necks, on the most trivial occasions. In this state they are never still, but continue running from place to place, and refuse food, or if induced to take a small quantity, swallow it with much difficulty, and are rather anxious for water, but lap it with great agitation. If they chance to see another dog, or a cat, they instantly fly at it, but with respect to man, or other animals, they do not in general seem inclined to go out of their way to attack them. I have known a few instances of their deviating: one occurred to myself as follows:—At mid-day when I was walking through underwood, a jackall attacked me furiously; fortunately I kept him off, and escaped to my tent unhurt.

Shortly after, the same animal attacked a man driving loaded bullocks, first biting the cattle, and then the man, who received a bite in his leg, but succeeded in killing the jackall, which was decidedly rabid. In consequence of the poor fellow's bullocks having run off with their loads, I could not prevail on him to stay to have any thing done to his wounds, and I know not what became of him. If any living animal intercepts them in their path, they bite at it. At this period, they are both strong and active, with lively inflamed eyes, and have more than a natural secretion of saliva. Their strength, however, soon begins to fail, and their breathing from being quick, becomes laborious, with their tongues hanging a little out; and, as their disorder advances, dropping lower, and at last becoming of a dark colour, while the foam issues from their mouths; at that period, they appear to drag rather than lift their hind legs.

Almost the whole of the hair on their backs and necks stands erect, and their eyes are bloodshot, emitting a purulent discharge. The fatal crisis then soon follows, and according to my observations, they generally die on the third day from the time the irritability first shews itself;

I have never known them to eat or lap after having dropped their tongues.

Whenever a dog is more lively than usual, particularly if he raises his bristles on trifling occasions, and seems unusually ready to quarrel with other dogs, he should be confined; for these are the principal symptoms in the early stage that characterize the disease. It should be observed that dogs are subject to various disorders like other animals, in which these symptoms do not commonly attend. As far as my observations go, they induce me to think, that the communication of the disease is confined to the canine species, (perhaps including the feline) and by them to men or animals by the insertion only of saliva into a wound or abraded skin; I cannot offer any proof of this, but I think it is fair to conclude so, as no instance is recorded that I know of, of its having been communicated by other animals, or by dogs to other animals in a different way; but with respect to one another, I am of a different opinion, for the following reasons, which were detailed in my communication to Doctor James Johnson.

"It often happens that mad dogs or jackalls

get into the kennels or dog-houses in India, and sometimes even mingle with the dogs in the field while sporting. This is when they are in the first stage of madness, and they will go considerably out of their way to attack and bite all dogs that come in their sight. In such cases a general examination should be made, and every dog that bears the least mark of a scratch or bite should be put to death. Even this precaution does not always ensure perfect safety, as the following, selected from several other facts, will tend to show.

While I was coursing one day, with a leash of grey-hounds, and several terriers, a jackall appeared at a considerable distance, on a plain. The grey-hounds were slipped; the dogs saw the animal, and immediately made direct for him. To my great surprise, the jackall, instead of making off, ran straight towards the dogs, and I soon discovered that he was raging mad. It was impossible to separate them till they had killed him. I went immediately home, had all the dogs washed, and examined them myself in the most minute manner.

I found four favourite dogs bitten, and these

were instantly hanged. The others, having no marks of the least scratch, I considered as safe. About three weeks after, on my march to Calcutta, my dog-keeper came running up to my tent, crying aloud, and at the same time keeping three terriers, as well as he could, at arm's length, they making all possible effort to bite him.

As soon as he approached, I saw by their hair erected like bristles, their inflamed eyes, and foaming mouths, that they were mad: I therefore directed the poor fellow to twist their cords round a tree, which he dexterously effected, and I then caused them to be dispatched with a wooden mallet, used for driving tent-pins. The dog-keeper was bitten in at least twenty places; some of them trifling, others large bites. To the whole of these I applied lunar caustic, and put him into a salivation as quickly as I could.

The ptyalism was kept up for fourteen or fifteen days. He lived with me several years after, and remained in perfect health. On another occasion, I had a small pet spaniel puppy, about six months old, tied up in a verandah, which one night cried out violently, as if something was killing it. On the servant's running to see the

cause, an hyena threw it out of his mouth, and very reluctantly went off. The puppy was washed and minutely examined, but no injury could be discovered. The puppy was smeared over with slime, which must have been the saliva of the hyena. No idea was entertained at the time, that the hyena was mad, though he certainly quitted the premises with more reluctance than is commonly observed. About three weeks after this, the puppy came running into a room where nearly fifty people were at a *notch*, or *Hindoostanee* dance, raging mad. The little creature immediately attacked every thing that came in his way, and the whole *notch* was instantly dispersed in all directions. Several chairs were broken before the rabid animal could be killed.

Whether, in these instances, the dogs received the poison by some of the saliva of the mad animals passing into their mouths, or by respiring the effluvia arising from them, I cannot take upon me to say; but I can confidently assert, that they had no wounds. The above, I hope, will satisfy gentlemen that, after a dog has been worried, or has come in contact with another that is mad, he should be tied up for a month to see the event. I may here state an important fact,

which I had ample means of unequivocally ascertaining, namely, that in no one instance did a dog become mad, after remaining well for a month after the bite. The usual period in India, at least as far as came under my observation, was from fourteen to twenty-five days after the reception of the poison. There is a generally received opinion in India, that dogs and jackalls become more frequently mad there, in consequence of the number of putrid human carcasses which they have to feed on. But this idea, I think, is erroneous; because, at *Chittrah*, rabid animals are as common as in any part of India, or perhaps more so; yet in that place, no human carcass is to be seen, in consequence of the abundance of fuel to be procured for nothing, which enables the inhabitants to burn their dead,—a ceremony from which the *Hindoos* are in any place prevented only by a scarcity of fuel.

I may remark another curious circumstance which I have repeatedly and invariably observed, namely, "that the animals above mentioned are most frequently mad at the time when the jungle fever is most prevalent, and *vice versa*."

Another remark I shall make, which I think not

unworthy the consideration of the faculty, namely, that nulla animalia præter canes et alia ejusdem generis initu facto, inter se manent conjunctæ, and never shew any evident marks of perspiring through their skin; whether the feline, which are nearly allied to the canine, should be included in this last observation, I shall leave to others to determine. I have never seen an instance of their communicating hydrophobia, but many cases are recorded of their having done so. If my observations are just, respecting dogs perspiring, or rather discharging the perspirable fluid chiefly through their mouths, may not that have an influence in confining the communication of the disease to such animals? With respect to the first cause of this disease, I fear we shall ever remain in ignorance.

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CHAP. XIII.

INDIAN CUSTOMS.

THE following observations on the customs of the natives of India, is part of a communication from me to Doctor James Johnson, and published by him last year, in a very valuable medical book "On the Influence of Tropical Climates on European Constitutions:" the remaining part being on particular diseases of that climate, I shall not insert, as it may not be interesting to the general reader; and should any person wish to peruse it, he can refer to that book.

The climate of India not being salutary to European constitutions, it is highly necessary for those who are doomed to reside there great part of their lives, to do all in their power to counteract its baneful influence; for which purpose, I recommend to them particular attention to the prevailing customs of the natives, which have been handed down to them by their forefathers, who were more enlightened than the pre-

sent inhabitants, or even, perhaps, than we can have any idea of from their present state; and although Europeans in general look down on them with contempt, I am persuaded much may be learnt from them, by any one who will give himself the trouble to observe them narrowly.

When a European first arrives amongst them, he is sensibly struck with their strange appearance, their dress being so very different from what he has been accustomed to see in Europe, where fashion and elegance of appearance are studied in preference to ease and usefulness. In India the same method of dress has continued for centuries, and is, in fact, a part of their religion; and I imagine was first adopted from physical principles, as being the best suited to that hot climate. The rich natives have every thing on them loose, except their *cumberband* (that is a cloth bound round the lower part of their loins), which is of great use in supporting the belly, and thereby preventing ruptures. The poorer classes go almost naked, and besmear their bodies with oil, to prevent the direful effects of a burning sun on their naked skins. The females dress very like the men, all loose except their breasts, which are tightly suspended in cloth or silk, to prevent their falling down from their weight and relaxation.

They ornament their persons in a variety of ways, which, though considered by them as adding to their charms and beauty, is at first viewed by Europeans with disgust; and notwithstanding that a residence for some time amongst them may somewhat reconcile such unbecoming decorations, few ever give themselves the trouble to think much on the subject, or trace them to their first principle, *physical utility*, from which, I conceive, they for the most part originated.—I will now enumerate a few, which I think will be sufficient to elucidate my observations; and, although I do not approve of all their customs, many of them I can account for very differently from the generally received opinion, and can excuse them for adopting them. The few I shall notice, I think, will clearly show that we ought not to condemn them all hastily; for we should recollect that length of time and experience have established them.

I shall begin with observing the custom which females have of colouring the palms of their hands, soles of their feet, and nails, *red;* which they do by pounding the leaves of *mindy*, or *hinnah*, (a species of myrtle,) mixing it with lime, and applying it to those parts, where it remains some hours. This is considered an ornament; but I

imagine it was first used to check the inordinate perspiration in the hands and feet, which prevails to a great degree with the natives of India, giving their hands a very disagreeable cold clammy feel, like the sensation produced by handling a frog, and which the application alluded to entirely removes.

The next I shall remark is their blacking their eye lids with powdered antimony:* this custom must be of great antiquity, as it is mentioned in the Bible.† It produces a strange contrast to the whites of their eyes, which are exceedingly clear. This, also, I conceive not to have been first used for ornament, but to cure or prevent the *ophthalmia tarsi*, and it is one of the best remedies I know for it.

Again: females, after they attain a certain age or get married, use an application to stain their teeth black. This, I also believe, was, and is used to destroy the tartar, and preserve the teeth

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* The *Hindoostanee* name for antimony is *Surmeh;* but they often sell a sulphuret of lead in the *bazars*, under the same name, and I believe many gentlemen's horses have been destroyed by taking it, instead of antimony.

† Ezekiel, Chap. xxiii. v. 40.

and gums, which it certainly does. The time of life at which they first begin to use it, is when tartar collects most, and were it used solely for ornament, the young would all have their teeth black, which none of them ever have. This application is called "*Micee*," and what it is composed of, I cannot say.—Whatever it is, it destroys the tartar, hardens the gums, and makes the teeth of a jet black, without destroying the enamel.

The next custom I shall notice, is their chewing pawn, which is a betle leaf enclosing a small quantity of areca nut, Cardamom seeds, a clove, some gum: Rub: Astring: and a small portion of lime. The poorer people use it without spices. This is universally chewed both by men and women, and is offered to all strangers as a compliment. It is a fine aromatic, acts as a stimulus to the fauces and stomach, and sweetens the breath. It causes the saliva to flow, and reddens the mouth, giving it an appearance not pleasing to Europeans.

Another custom is, their sitting always on the ground with their knees up to their chins, which I know not how to account for, unless it is by

bringing the extremities more on a level with the heart. Europeans in India cannot sit long with ease, without using a *morah* (a kind of stool to put the legs on); if they have not got that, they put their legs on the table, and it is not uncommon to see a whole party after dinner with their legs on the table. A restless uneasiness, occasioned by languid circulation in the feet and legs, causes this, which I attribute to the heat of the climate causing great exhaustion and relaxation; for, Europeans, after having resided long in India, do not feel the same inclination on their return to their native country.

Tattooing and *Shampooing*, (that is using percussion and pressure,) have also the effect of assisting the languid circulation, and the relief experienced from it after fatigue, can only be judged of by those who have experienced it. Smoking is another custom, in general throughout India, and I firmly believe, is of salutary effect, particularly if not indulged in to excess, or poisoned by the introduction of intoxicating ingredients. Smoking pure tobacco acts as a gentle stimulus to the intestines, and causes regular evacuations; without the use of which, recourse to medicines would be often found neces-

sary. I can vouch from experience, that the first pipe of a morning always causes a desire to go to stool, and such as are in the habit of smoking, and are deprived of it any morning, seldom have an inclination to visit Cloacina's temple that day, and are generally troubled with head-aches in consequence.

The remaining salutary customs I shall here notice, is, their daily habit of bathing in cold water, washing out their mouths after every thing they swallow, and cleaning their teeth every morning. Their sacred book enjoins a *Brahmin*, under the penalty of losing the benefit of all rites performed by him, to rub his teeth every morning with a proper withe. It is so particularly inculcated as to specify the racemiforous fig-tree as the best kind of twig, which is of a soft fibrous nature, and by being bruised between two stones, makes a good brush for the teeth, containing a mucilaginous fluid which readily unites with the oily particles on the teeth and gums, and is therefore well adapted for the purpose. A fresh twig must be used every morning. These are customs much to be commended in every country, particularly in a hot one, where animal and vegetable matter soon becomes putrid under any

circumstance. I shall here digresss a little and remark, that Europeans too often accustom themselves to wash their feet many times a-day, in hot water. Although pleasing at the time, and apparently of trifling consequence, it is, I am convinced, a serious evil, by increasing the secretions which were before too copious, and, if persevered in for a length of time, will add considerably to other unwholesome practices, which, together with the heat of the climate, will soon wear out an English constitution, and bring on premature old age.

I began this chapter with observing that the customs of the natives of India ought to be attended to by Europeans, and I shall here remark that they did follow them in many instances on their first settling there, which they have now foolishly left off. One in particular I shall mention, and that is—their dressing with cool and light apparel during the hot weather. When I first arrived in India, a broad cloth coat was scarcely ever seen in the hot months, except on formal visits. At that time the Governor General, Earl Cornwallis, always set a good example at his own table, by taking off his coat at dinner time, which was generally followed by all

the company. When I left India in 1809, broad cloth coats were worn at dinner in the hot months by almost all the European inhabitants, which I conceive was owing to the examples set them by the heads of the settlement. Also throughout the army, they were worn at all times. In this, etiquette and fashion have prevailed over good sense, in not adopting that which contributed both to comfort and health; and I hope, *if properly noticed*, as adding considerably to the many other causes in that hot climate, tending to impair European constitutions, that the heads of Government will take it into consideration, and be induced to set an example to the contrary; and also, that when discipline and duty do not absolutely require it, commanding officers will do the same, and not oblige officers and men to wear warm clothes at those times, when they are panting with heat, and perspiring at every pore, to the great injury of their constitutions, and eventually to the Government by whom they are employed.

The inhabitants of India have a curious method of discovering theft, or any kind of concealment, by means of chewing rice. A *Brahmin* is sent for, who writes down all the names of the people in the house, or who are suspected; the next day

he consecrates a piece of ground, by covering it with cow dung and water, over which he says a long prayer; the people then assemble on this spot in a line facing the *Brahmin*, who has with him some dry rice, of which he delivers to each person the weight of a four cornered rupee, or that quantity weighed with the sacred stone called *Salgram*, which is deposited in a leaf of the *pippal*, or *banyan* tree; at the time of delivering it, the *Brahmin* puts his right hand on each person's head and repeats a short prayer, and, when finished, he directs them all to chew the rice, which, at a given time, must be produced on the leaves, masticated.

The person or persons whose rice is not thoroughly masticated, or exhibits any blood with it, is considered guilty. The faith they all have of the power of the *Brahmin*, and a guilty conscience operating at the same time, suppresses the natural flow of saliva to the mouth, without which, the hard particles of the rice bruise and cut the gums, causing them to bleed, which they themselves are sensible of, and in most instances confess the crime.

A gold *Mohur* that had lain a long time in an open writing desk being missing, I ordered a

Brahmin to be sent for to find out the thief; he came, and wrote down all the names of my servants, as a preliminary step to their undergoing the rest of the ceremony; however, it became unnecessary, for in the morning the gold *Mohur* was replaced in the box.

At another time a large glass mortar was broken, and none of my servants would confess having done it; I therefore threatened to deduct from all their wages the value of the mortar; my head bearer, (who in India is often a kind of housekeeper, and considers himself answerable for every thing under his charge,) thinking it a reflection on his integrity, sent for a *Brahmin*, who went through all the ceremony to the delivery of the rice, when the culprit acknowledged. It is much to the credit of the native servants in India, that the before mentioned theft is the only instance that I know of, of any servant's attempting to steal any thing from me, during such a long residence there.

Having met with Sir John Shore's (now Lord Teignmouth) account of the trial of three men of *Ramghur* for the murder of five women for being

witches, which account is taken from official records, and is in itself very curious, and at the same time corroborates strongly the description I have given of the ignorance and superstition of the inhabitants of that country, I shall here insert it.

This is the same trial I have given a short description of in page 124; and although it differs in some particulars, the material points are alike. It happened upwards of thirty years since: I was stationed there at the time, but was not in court during the trial, or present at the investigation which took place soon after, (in consequence of a special deputation from the Governor General,) which, I trust, will be some apology for my not having a perfect recollection of all the circumstances. I had an idea that more than one woman was murdered, but not recollecting the number, I stated it only as one.

The custom which I have related of their throwing women suspected of being witches into water, might not be mentioned in court on that trial; if not, I am confident it was in some former case, and I have repeatedly heard the natives

assert that it was a prevailing custom with some of the inhabitants of that country.

"The judicial records contain a case of great enormity, in which five women were put to death for the supposed practice of sorcery. I shall submit the circumstances of this transaction, with some detail, before the Society, premising that it happened in a district of *Ramghur*, the least civilized part of the Company's possessions, amongst a wild and unlettered tribe, denominated *Soontaar*, who have reduced the detection and trial of persons suspected of witch-craft to a system."

"Three men of the *cast* of *Soontaar*, were, in the year 1792, indicted for the murder of five women; the prisoners, without hesitation, confessed the crime with which they were charged, and pleaded in their defence that with their tribes it was the immemorial custom and practice to try persons notorious for witch-craft. That for this purpose an assembly was convened of those of the same tribe, from far and near, and if, after due investigation, the charge was proved, the sorcerers were put to death, and no complaint was ever preferred on this account to the ruling power.

That the women who were killed had undergone the prescribed form of trial, were duly convicted of causing the death of the son of one of the prisoners by witch-craft, and had been put to death by the prisoners, in conformity to the sentence of the assembly.".

The prosecutors who, agreeably to the forms of the *Mahommedan* law, were the relations of the deceased women, declared they had no charge to prefer against the prisoners, being satisfied that their relations had really practised sorcery.

The custom pleaded by the prisoners was fully substantiated by the testimony of a great number of witnesses, who recited specific facts in support of it, without any denial or disagreement; and, from the collective evidence exhibited in the course of the inquiry, the following curious and extraordinary circumstances appeared :—

That the successive demise of three or four young people in a village, led to suspicion of sorcery as the cause of it; and the inhabitants taking alarm, were upon the watch to detect the witches. They were generally discovered dancing naked at midnight by the light of a lamp,

with a broom tied round their waists, either near the house of a sick person, or on the outside of the village.

To ascertain with a greater degree of certainty the persons guilty of practising witch-craft, the three following modes are adopted :—

First.—Branches of the *Saul* tree, marked with the names of all the females in the village, whether married or unmarried, who have attained the age of twelve years, are planted in the water in the morning, for the space of four hours and a half; and the withering of any of these branches is proof of witch-craft against the person whose name is annexed to it.

Secondly.—Small portions of rice enveloped in cloths, marked as above, are placed in a nest of white ants; the consumption of the rice in any of the bags, establishes sorcery against the woman whose name it bears.

Thirdly.—Lamps are lighted at night; water is placed in cups made of leaves, and mustard-seed and oil are poured, drop by drop, into the water, whilst the name of each woman in the

village is pronounced; the appearance of the shadow of any woman on the water, during this ceremony, proves her a witch.

Such are the general rules for ascertaining those who practice witch-craft. In the instance which I have quoted, the witnesses swore, and probably believed, that all the proofs against the unfortunate women had been duly verified: they asserted in evidence, that the branches marked with the names of the five women accused were withered; that the rice in the bags having their specific names, was devoured by the white ants, whilst that in the other bags remained untouched; that their shadows appeared on the water, on the oil being poured upon it whilst their names were pronounced; and, farther, that they were seen dancing at midnight in the situation above described.

It is difficult to conceive that this coincidence of proof could have been made plausible to the grossest ignorance, if experience did not shew that preposession will supersede the evidence of the senses.

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CHAP. XIV.

A DESCRIPTION OF THE METHOD OF HUNTING WILD BOARS, AS FOLLOWED BY EUROPEANS IN BENGAL AND ITS DEPENDENCIES.

Hog hunters differ in opinion respecting the length the shaft of a spear ought to be, as also with regard to the size and form of the iron part. Some use very long spears, and others prefer shorter. I recommend long spears, for the following reasons. A short spear, when thrown, is apt to rebound against the horse or rider, and although it may be carried through covers with more ease than a long one, it is more liable to injure the horse by being turned against him; and in case of a fall from a horse, there is considerably more danger from a short spear than from a long one. A short spear requires less skill to throw, but a long one does the most execution. From all these circumstances, I consider their best length to be about seven feet, including the iron part, which should not exceed a foot in length. The

ferrule of the spear, at its upper end, should be sufficiently large to admit the heavier end of the shaft without taking off the bark, which in the bamboo is exceedingly tough and strong, rendering it less liable to split. It should be fixed into the ferrule with melted gum lac. At the top of the shaft there should be a leaden ferrule, through which a small iron ring may be fastened to hang it up by, which will prevent it from becoming crooked. The leaden ferrule at the end of the shaft will cause the balance of the spear to be farther from the point, by which means it may be carried more free from the horse than if the balance were nearer the point of the spear, which is of great consequence when riding through thick covers.—It often happens that the end of the shaft which should be carried across the horse's neck (in spite of every exertion to prevent it) gets entangled in or strikes against long grass, *rhur*,* *jow*,† sugar cane, castor oil plant, or

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* *Rhur* is a species of Lupine, or pulse, which grows to the height of from four to six or seven feet; the seeds are eaten by the natives of India, and are also given to cattle.

† A species of broom, which generally grows on islands, or on the banks of large rivers.

whatever high vegetation or jungle it may be necessary to ride through, forcing the point of the spear against the horse's side; and if it is not sufficiently long to pass free from his thigh and hip, he will most probably be wounded.

It is necessary to have the metal of a good temperature, and the outer edges of the spear well sharpened; the point also sharp, but not too fine and taper. English spears are generally too brittle, and when they are thrown against any hard substance, as bone, &c., often break at the point. It is a good plan for each person to fasten a bit of coloured riband, or cloth, to the ring of his spear, to distinguish it; it being considered unfair to take up and use another person's spear. When hunting for a pool, which is gained by the person who first spears the largest hog in the course of the day, it is particularly necessary to have some distinguishing mark on them.

The best kind of spear for hunting in company with others is represented in Plate I. fig. 2. It is light to carry, and, if well thrown, will cause a wound sufficiently large to destroy any hog, and it is easily extricated from the animal, which is a

matter of very great consideration. It often happens that no second spear is at hand when the hunter has thrown his spear which remains in the hog, and which he is not able to approach near enough to lay hold of, without running great risk of having his horse ripped—then a light spear, acted on by the elasticity of the shaft's bending with the hog's motion, will soon be extricated; or if it should not, will give him so much pain that he will stop and shake himself to effect it. The best kind of shafts are hill bamboos which have no hollow, and, if naturally straight, they are more valuable than if straightened by the force of fire, (which makes them stiff,) nor should they be very taper for the same reason, and because it would occasion the balance to be too near the point. Some sportsmen insert the small end of the shaft into the ferrule of the spear, and use no leaden ferrule at the top, which has the same effect as the ferrule, causing the balance to be farther from the point of the spear; the great objection to this is their frequently breaking close to the ferrule, where the greatest strength is required. Shafts are also made with splitted pieces of cane bound round with coarse silk, or slips of raw hide, and varnished; these are chiefly made at *Benares* and

Buxar. The next best kind to bamboos are such as are made of *Singeree Damen*, which wood, as also solid bamboos, may be procured in most parts of the *jungle-terre*, or range of hills from *Monghier* to *Nagpore*.

The spear represented in Plate II. fig. 1. is of a larger size, and is better calculated for hunting alone, or jabbing: it will do more execution than the one represented in Plate I., but is not so easily extricated from the hog, and will make the arm ache to carry it many hours. I always bound some coarse silk or twine round the shaft at the part where it balances, (which may be seen in Plate I. fig. 1.) by which it is more easily carried, and unnecessary to poise before throwing. The shaft should be about six inches longer than is represented in Plate I. fig. 1.

Plate II. fig. 2. is a spear that is preferred by many hog hunters, being broader and thinner than fig. 1., and capable of receiving a sharper edge, which, however, is more liable to be injured, and to cut the horse's sides, and therefore I prefer the others.

For hunting bears, hyenas, and all animals whose skins are lax, the broader may answer better than the others.

Sections of the spears may be seen in the plates.

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CHAP. XV.

USE OF THE SPEAR.—BEST HORSES FOR THE SPORT; AND THE MANAGEMENT OF THEM WHEN HUNTING.—SADDLES, &c.—PRECAUTION TO HUNTERS.

HAVING, as well as I am able, described the best kind of spears to be used, I will now endeavour to point out how they should be used.

All who wish to become hog hunters, should first practice throwing a spear, on foot, which requires some dexterity to do well. They should first balance the spear, laying hold of it loosely, at the part where it balances, with the fingers and thumb, (as represented in Plate III. fig. 2.) carrying it back as far behind the head as possible, and then throwing it in an elevated direction to form nearly the third of a circle by the time it reaches the object thrown at—supposing it to be about twenty yards off. When thrown properly, it will pitch on the point of the spear, penetrate the ground, and remain nearly erect. A dexterous spearsman will throw it from twenty to thirty yards and make it always stick in the ground. I have

seen some throw it farther; but a novice will not be able to throw it ten yards, and make it stick in the ground. This is of very great consequence when following the sport, as a great deal depends on throwing the spear well; if it misses the hog, and does not stick into the ground, the rider must dismount to pick it up, and by the time he has remounted, hogs often escape: if it is thrown badly and strikes the hog, it does little execution. It distinguishes a bad hog hunter from a good one; therefore, to follow and enjoy the sport, it is absolutely necessary to acquire the method of throwing a spear well. After having learnt how to throw it on foot, it should be practised on horseback, both when the horse is still and at full speed; the difference of force required is only to be learnt by experience: if a just allowance for the speed of the horse be not given, the spear will not hit the object aimed at. The more perpendicularly a spear enters a hog, the deeper it will penetrate, having the weight of the spear in addition to the force it is thrown with, which gives a great advantage to gentlemen mounted on high horses.

When near enough, I would always aim at the

back of the hog, about the loins; in that part the spear penetrates easily to a great depth; there, a slight wound disables, and a severe one is certain of bringing him to the ground.* Captain Williamson recommends aiming at the shoulder to wound the heart: to hit that part, the spear must be thrown in an horizontal direction, which cannot be done with much force, and it will there meet with substantial bones, which, in all probability, will prevent it from penetrating far. He says, that he has known a spear go through both shoulder blades, a circumstance, I conceive to be almost impossible; for I cannot imagine, that any person on horseback, can be capable of throwing a spear at an animal running, that is much lower than himself, so horizontally, as to go through

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* My differing in opinion with, explaining or correcting any errors in Captain Williamson's book, on the sport of hog hunting, I hope will not be attributed to any invidious motive; he was a very old acquaintance of mine, for whom I had much esteem, and should be exceedingly sorry not to allow him every credit he deserves for the laborious and interesting account he has given of the sports in India, and the customs of the natives, &c. &c. &c.; and I lament that he is not in being, that I might make the communications to him, before I offered them to the public.

both shoulders; if it be thrown with the force requisite, it must form a greater angle. It may easily be done, when a hog is lying on his side. Nearly the same objections as the foregoing may be made to aiming at the side or head, that is, of meeting with bone; but it must be acknowledged, that sportsmen are sometimes glad to hit any where to bring him to bay. Whenever deliberate aim can be taken, according to my judgment, the loins is the best part to aim at.

When hunting with a party, I disapprove of jabbing the spear into a hog, (that is, spearing a hog, and not quitting your hold of the spear;) it is attended with considerable danger of dislocating the shoulder, and prevents all the rest of the party from participating in the sport; the horse and rider are more liable to be ripped, and it requires no dexterity, comparatively with throwing the spear, though more resolution and strength of arm; and it is not considered a fair method of sporting. When alone, it is fair to jab, and the only means by which you have much chance of killing hogs; for if you throw your spear, it may miss, and if it should hit, it may be carried off into cover, and broken, or lost, which

are sufficient reasons for giving jabbing the preference when you are thus situated.

Whenever a person is following a hog, and others are near behind, it is expected that he will deliver his spear the instant he approaches near enough, that they may have a chance of throwing theirs; if he does not throw it soon, he will be hurried by their calling to him to *deliver*, and if he then delays, he will run the risk of being jostled by another riding on between him and the hog, which is attended with danger to both.

Agreeably to my experience, the best distance for delivering a spear, is when the hunter is about six feet behind the hog, and nearly as much to his left, which is sufficiently near to enable you to spear him with effect, and to turn your horse to the left immediately after having delivered the spear, avoiding his charge, and preventing him from ripping your horse.

No good hog hunter will ever attempt to throw his spear from the right side of a hog, unless he is left handed, in which case, he will have an advantage over others; but it is always dangerous

to throw a spear, when another person is near the hog on the opposite side. It is also highly improper to throw a spear across the left arm, and horse's neck, which cannot be done with much force, without quitting the seat of the saddle, losing the balance and command of the bridle to turn the horse instantly to the opposite side, and thereby running great risk of having the horse ripped.

When a hog charges in front, and you have no way, or wish, to escape from him, face your horse to him, and, by means of your spurs and curb, keep him in constant motion, as if he were in the pillars—the horse will then be prepared, and, although never taught to do it, he will, of his own accord, rise on his hind legs, and leap over the hog as he charges, and the spear may be thrown into him at the time.—(The proper position may be seen in Plate IV.)

Horses should have good mouths, and be well on their haunches for this sport, qualities Indian horses generally possess, and when they do not, they should be trained to them, by being rode with severe bits, and exercised between pillars.

The best position for riding them, is between the manage and the hunter's seat; their bridles should be double bitted, long and severe; the snaffle rein should be tied up on the horse's neck, and only the curb used; the stirrups should be short enough to enable you to rise on them a few inches above the saddle, which should seldom be done; but it is requisite they should be short, that, when in the attitude of delivering the spear, you may be able to sit back on the saddle, and have a firm rest on the stirrups, which should then be more forward than at other times, forming the point of resistance to the force used in throwing the spear, which will prevent the body from being carried forward with it; at the same time, it is indispensably necessary that the muscles of the legs and thighs should be exerted to keep a firm seat.—(The position may be seen in Plate III. fig. 1.)

Unfortunately, many hog hunters pay more attention to the hog, and the delivery of their spear, than to themselves and their horses, and have many ruined which might be saved by a little more attention to the latter, which also would prevent many falls. I would much rather miss a hog, or not throw my spear, than have a fall, or my horse ripped. I do not consider that

person the best sportsman who kills most hogs, but he who kills the greatest number with the least risk. Young sportsmen are very apt to rise in their stirrups at the time of delivering their spears, and it is an equal chance that they follow them to the ground. From habit, some old hog hunters bend forward when they deliver their spears; though it is evidently a bad practice, they will not be convinced of it, because they can kill hogs; it throws them off their balance, and they cannot, in that position, be so well prepared to receive the hog's charge, nor can they throw the spear with the force they might be able, if they sat back firm on the saddle. On the other hand, a person may sit in too stiff a position, and be liable to receive a considerable wrench in the loins from the horse turning suddenly, or from the hog charging unexpectedly, which I, as well as many others, have experienced.

The best position, and also method of throwing a spear, can only be learnt by practice, yet these few hints may enable the inexperienced to acquire it sooner, and save them some falls. Good hog hunters fall occasionally with their horses, but seldom if ever without them.

Whenever a spear is jabbed into a hog, it

should be held in such a manner, as to resist a small force, but allowed to give way and slip through the hand when the force is great, or there would be danger of having the shoulder dislocated: few men have sufficient strength to resist the charge of a large boar, whose efforts are very strong, though holding a spear in the animal's body, unless it be inserted into some vital part. If the hog should not exert his strength immediately on being jabbed with a spear, the hunter should shift his hand as near as possible to the end of the shaft, by which he will have a long powerful lever to act on, and which the hog will not easily be able to overcome; by then forcing it into the hog, and pressing it downwards laterally, he may be upset; but if the person should find his strength not equal to this, or to keep the hog off from his horse, he should instantly quit his hold, spurring and turning his horse from the hog; probably the wound which he has received will in a very short time lessen his strength, and then the spear may be again laid hold of; however, to do this, he must be guided by circumstances which cannot well be laid down in writing.—A wounded boar is a very formidable animal, and it is often much better to let him

escape, than to run the risk of being made a cripple.

Every hunter should take with him at least four spears; one he should always carry himself, and the other three should be distributed among his most active servants; if any one of them should be mounted, he will be of infinite service by carrying one of the spears. I shall here give a caution to all young hog hunters, that it is dangerous ever to allow servants to give them spears from horses' backs; they should always stick them into the ground where they may be readily laid hold of. I have known many serious accidents happen from spears being given by people on horseback when the horses were heated, full of spirit, and impatient to follow a chase, (they are often more anxious for the sport than their riders,) and it may happen from the hog's charging at the time.

I have had three spears rendered useless in the pursuit of one hog; sometimes their points are broken off, or bent in the ground, or by being thrown against bones; at other times the shafts are broken by the hog's running with them into cover. I have sometimes seen them pull them

out with their teeth, grinding the wood to pieces. I once saw a hog shake a spear out of his back several feet perpendicularly in the air.

For this sport saddles, bridles, stirrup-leathers, and girts, ought to be of the best materials, and not old. Though new, and of European manufacture, entire confidence ought not to be placed in their strength; for in India insects frequently destroy the sewing thread of the bridles, stirrup-leathers, saddle-straps, or girts, in one night: therefore gentlemen ought always to make a point of examining these things before they mount their horses. Should any of them give way during a chase, serious falls may be the consequence, which would be prevented by the above precaution.

I recommend every gentleman to have a spare stirrup-leather tightly fastened round his waist. I have found it of great service for preventing a stitch in the side, which the violent exertions of the sport often bring on, and it may be of great service if either of the others should break or give way.

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CHAP. XVI.

METHODS OF HOG HUNTING.—SEARCHING FOR HOGS.

I SHALL now proceed with an account of the usual methods of hunting hogs at the different seasons, commencing with the first months of the year.

In January, February, and part of March, they are more frequently to be met with in sugar canes* than in any other covers; in them they find a sheltered retreat, with plenty of food which they are remarkably fond of. In this season the rice† is nearly all cut, water scarce, and the

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* Plantations of the sugar plant in India are denominated canes.

† I have used the word *rice*, agreeably to its general acceptation, which is not correct; for rice, when growing, has a different name, and is called, in Hindostan, *Dhaun;* the seeds, when separated from the plant, are called *Paddy*, and when freed from their husks, *Choul*, which is, in the English language, rice.

ground so hard that they cannot easily turn it up to search for roots and insects. Should there be any swamp near the canes, you may be almost certain of finding hogs in them, and marks of their grooting* and feet may be seen in the moist ground, which, by the size and depth of the impressions, will enable you to judge if there are any large boars among them. It is prudent to reconnoitre the country the day before hunting, for this purpose, to examine the canes, which are generally surrounded with a frithwork of thorns; if hogs frequent them, it will be discovered by the manner those fences are broken down. Although this is the usual method of ascertaining if there are any hogs in the canes, it is not always to be depended on; the fences are sometimes nearly all destroyed by hogs, and marks of their feet and grooting are visible in every moist place, yet a hog is not to be found in them. In this case, they feed on these canes at night, and go to some other cover where they think themselves more

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* *Grooting* is a term used by hog-hunters for the places where they have been muzzling the earth in search of insects and roots. Whether it is a corruption of grubbing, or griting, I know not. In Devonshire the word *groot* is used by all farmers and peasants for dry earth.

secure during the day, which is often the case near heavy wood, or grass jungles. When there are only two or three gaps in the fences, it is more probable hogs will be found there, than when they are nearly all broken down, as it indicates that they do not often quit them. I have frequently known the fences to be apparently perfect all round a sugar cane, and, nevertheless, have found a large herd of hogs in it, with a considerable portion of the cane destroyed; which I think may be attributed to their never having quitted it after they first entered.

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CHAP. XVII.

BEATING CANES FOR HOGS.

When it is determined what canes are to be beaten, a number of people should be collected agreeably to the size of the canes, with a proportionable number carrying noisy instruments. It is desirable to have more than a sufficient number of people to form a line across the cane, allowing two or three yards between each person; for they never keep at a regular distance from each other as they go through them; and if they are separated, when they see or hear a large boar, they run towards one another and collect into groups, leaving intervals which the hogs see and pass through, after which it is difficult to make them quit the cane, for they become bold and charge through the line of people, and often rip them severely.

Captain Williamson observes that a cane fre-

quently occupies fifty or sixty acres of ground. I have seldom seen any of half that size; the average I take to be from three to ten acres. In the upper provinces of Bengal, canes sometimes continue for a mile or more in extent, with intermediate spots between every five or six acres, cultivated with grain, or lying waste. These canes seldom exceed a hundred and fifty or two hundred yards in breadth, running by the side of a water-course, river, or lake, and therefore do not require more beaters than a square cane of four acres; but it is considerably more difficult to get hogs clear off from them, as they keep running backwards and forwards from one cane to another, and the distance between each is seldom sufficient to enable hunters to spear them; therefore it requires some able manœuvring with the men to cut off their retreat, and oblige them to quit such canes. It is customary to apply to the head men of villages for people to beat the covers; if they find it is to beat their own canes, they will seldom supply them without an order from a Civil servant of the district; (it should, however, be understood that a present will have the same influence in India, as it has in all other parts of the world,)—if it is to beat canes belonging to

other people, they will readily assist, because they wish to have the hogs destroyed, and their reluctance to assist in beating their own, arises from the injury they generally see done to them, by the beaters breaking them down and eating the cane. If not well looked after, they will be chewing cane all the time they are in it, which makes it necessary to have a servant between every eight or ten men.

Although the injury done to canes by hogs residing in them, is ten times as great as the the injury done by beating them, it is often not seen or discovered until the cane is cut—the hogs generally lying in the central part, and eating it in detached places. Sometimes they will eat it bare for a considerable space round the spot where they lie, which is generally, though not always, discovered; yet I have known them to destroy nearly half an acre of cane in this manner without its being known to the proprietor that a hog was in it—(*so he protested.*) For the foregoing reasons, I consider the most effectual procedure to be, to apply for people living at a distance from the canes you intend beating, and if it be from towns or large villages, you will be more likely to succeed in getting the number you

wish, than if you sought for them nearer, or in smaller villages. This disagrees with Captain Williamson's statement in his book on Indian Sports, (page 8,) where he says, that "When the villagers have canes and corn standing, they are all activity, and afford every aid to facilitate the progress of the sport, but when their property is secured, they become selfish in the extreme." I have always experienced the reverse of this, and I believe most other Europeans have done the same. *Zemeendars*, and other proprietors of sugar canes, will endeavour all they can to persuade you there are no hogs in their canes, and at the same time induce you to believe that there are plenty in canes at a distance, or in their neighbours'; and I have always found them ready to assist in beating grass or wood jungles.

When the people are all assembled, they should be counted, and a small square piece of English writing-paper given to each person, which he must produce after the sport is over, to receive his hire, three or four *pice*,* according to

* A *pice* is an Indian copper coin, about the value of a halfpenny.

his size. One or two extra are given to men who carry instruments. After having received the paper, many of them will take the first opportunity of slinking back to their village, and appear again when the sport is over, at the time of distributing the money: to counteract this, they are sometimes mustered in the middle of the day's sport, the papers received back, and returned to them with a pencil mark on each, and none are paid who do not produce the marked paper.

When arrived at the cane to be beaten, all small children should be driven back, and the men arranged at the opposite side of the cane to where it is wished the hogs should come out; they should be on the inside of the thorn fence, with the gentlemen's servants regularly distributed between them. They should commence beating all at the same time, making as much noise as possible. The hunters should place themselves in such a manner as to have every part of the cane watched, and every one should be in sight of another to give the signal to, whenever a hog breaks cover, which is done by taking off the hunting cap, and pointing it in the direction the

hog has taken; (a flourish of the cap round the head indicates it to be a large boar)—this signal is repeated to the next, and so on until it is made known to all. They should take their stands fifteen or twenty yards from the edge of the cane, behind a tree, or bush, if there is any; at all events, as much out of sight as possible, and not ride after a hog as soon as he breaks cover, particularly if he is proceeding towards an open country, but let him go quietly off one or two hundred yards, that he may not be induced to return to the same cane, from which it is often difficult to start him a second time, and by waiting, the other sportsmen will be close after: many hogs are lost from too much eagerness.

It is always advisable that one or two sportsmen, according to the number that are out, should remain behind for a few minutes, to see if any more hogs break cover; if there should not, and a large part of the cane has not been gone through by the beaters, their proceeding and making a noise should be stopped, until the hog pursued is killed or lost, when they should recommence beating. I have known all the gentlemen ride off after a small boar, and no

sooner were they out of sight and hearing than several very large ones came out, when not a mounted person was near to spear or ride after them, and observe to what covers they went.

CHAP. XVIII.

HOG HUNTING—MANŒUVRES OF HOGS—ADVICE TO HUNTERS.

It is difficult to imagine or express the anxiety a keen sportsman feels when sitting on his horse near a sugar cane, hearing the beaters calling out "*Burrah Suer*," (a large boar,) and perhaps at the same instant, hearing his grunt, and the crashing of the cane as he dashes on before them through it, expecting every moment to see him come out. I have often been thus situated, and have trembled all over as if I were in a cold fit of an ague, which did not arise from fear, but from extreme anxiety, which went off the moment the hog made his appearance.

When a hog has proceeded to what is considered a sufficient distance from a cane, the nearest hunter should follow him at a good rate, and when he is off about a quarter of a mile, he should put his horse out at full speed, pressing him as much as possible, observing minutely his motions. If he slackens his pace suddenly, and at the same time flaps his ears to and fro, or is

heard sharpening his tusks, they are certain signs that he is waiting for an opportunity of making a desperate charge at the horse, and if he be in wind, it would be hazardous to withstand his charge; but if the hunter is determined to push on and spear him, which is often necessary near a heavy cover, by understanding and observing his manœuvres, he will be prepared for the charge.

If the country is open and clear, I think it is more prudent to draw in the horse, slackening his pace agreeably to the hog's, keeping nearly at the same distance from him, as he was before he shewed signs of hostility: when he finds that the horse does not come on as he expected, and sees others following, he will be induced to increase his pace again, soon be out of wind, and allow the hunter to ride up near him without preparing to charge: then he should dash on at full speed, and as soon as he arrives within a proper distance, he should deliver his spear, and turn his horse instantly off to the left. If there are three other gentlemen following, the nearest to the first should keep immediately behind him, to take his place when he has delivered his spear; the other two should ride distant from each

other, and wide of the hog, keeping him in a line between them: he will then see them, which will tend to prevent his turning about towards the cane he started from; and if he should, they will be ready to meet him. If he is in bad ground, near to cover, and not in a good situation for spearing, crossing him in front will often bring him to bay, or draw him from his course into better ground, where he can be more easily speared. It is surprising to observe how well they are acquainted with all the bad ground in the country. If there is any rotten ground—*gounchies*,* ravines, or other inequalities in the ground near their route, they will certainly go through them. Rather than cross a plain of half a mile extent, they will prefer a circuitous route of two or three miles over such ground: where there is not such to be met with, they will generally make for the nearest bushes, or standing grain they see, and then on to the next, diverging from a straight course; which makes it difficult to ascertain for what place of security they are making, particularly if their haunts are not well known.

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* *Gounchies* signify small hillocks, formed by the roots of the *surput* grass, carrying the earth with them above the surface.

Following them over rotten ground is the most dangerous part of the sport. It is not uncommon to see two or three horses tumble at the same instant, going over ground to all appearance perfectly even and smooth.* Such ground, I imagine, is made hollow by a quantity of saline matter in the earth being dissolved in the rainy season, and carried off through cracks or small holes in the turf, which otherwise remains perfect, but gives way to the weight of the horse, when he suddenly sinks to a considerable depth, and cannot avoid falling with the rider.

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* As severe falls from horses frequently occur in hog hunting, it is desirable that one of a party should be provided with a lancet. Without presumption I may safely say, that I have saved many lives after such falls, by being enabled to draw off blood immediately on the spot.

CHAP. XIX.

SAGACITY AND CUNNING OF HOGS.—HIDING IN CANES.

Although hogs appear to be heavy and stupid, they somewhat resemble the elephant, in possessing more sagacity and cunning than most other animals, and often out-manœuvre the most experienced sportsman. Although there are instances to the contrary, it may be considered their general custom, that when they are fairly off from a sugar cane, where they resided only for a time to feed, they never stop long in any cover, between that cane and their general place of resort; therefore, whenever a hog enters another cane, or any kind of cover, the hunter should ride round as quickly as possible to the opposite side, to observe where he breaks through; it is necessary that he should keep out of sight, for when the hog arrives at the edge of the cane, or cover, (which he will in a surprisingly short time,) he always takes a survey before he ventures out, and if he sees his pursuer, he will most probably turn about and break in

some other quarter, or remain for some time in the cane. Whenever he meets with water, or mud, he will wallow in it and refresh himself considerably. I have known them to stop in lakes, small tanks, or other stagnant water that has had grass or leaves on its surface, and hide themselves so completely, by keeping their bodies under water, with their snouts only above among the leaves, that no person could have discovered them who did not see them go into it and lie down, and I am confident they often escape from their pursuers by such means.

CHAP. XX.

ANECDOTES OF HOGS AND HOG-HUNTERS.—CHARGES OF HOGS.—THEIR COURAGE AND FEROCITY.—HOG IN A VILLAGE; BROUGHT TO BAY AND SHOT.

Hogs, at the season I am now describing, are generally in good condition, and cannot run either fast or far without being blown, and therefore may be soon speared; however, there are exceptions to this, for some may be found that are thin and run well. Old boars, that are not fat, frequently will not run away from the hunters, but stand at bay, charging every horse that comes near them. Such hogs afford excellent sport, and it requires a bold and experienced hunter and horse to kill them. If the rider shows the least timidity, the horse is sensible of it, and is soon infected. I have seen a horse that was considered an excellent hog hunter, from being rode by a timid person, who checked him when he expected to be dashed on to the charge, instead of receiving the hog's charge as he ought, and had been accustomed to do, wheel about in a half rear, and set off at full speed in a contrary direction from the hog, and could not be stopped for two or three miles.

Sometimes hunters take their stand too near a cane that is beating, and have their horses suddenly and unexpectedly ripped.

I remember a horse that was thought one of the best hog hunters in the country, being so much alarmed by such a circumstance, that he could never after be made go near a hog. When I was once trying for hogs in a bulrush jungle, not far from Calcutta, an elderly gentleman came out in a *tonjohn*, (a kind of open chair carried by four men at a time—he had twelve with him to relieve one another,) to see the sport: he was frequently cautioned to keep farther off from the jungle, but he would not attend to it: at last several hogs bolted at the same instant close to the *tonjohn*, upset it with the old gentleman and several of his carriers into the mud, which created much laughter and amusement at the time, and was a sore subject with the gentleman ever after.

I was one of a party of eight gentlemen, on a sporting excursion at *Lye*, near the city of *Patna*, on the banks of the Soane river. Returning one morning from shooting, we met with a very large boar in a *rhur*, which we did not fire at, or molest, as several of the gentlemen were very fond

of hunting them, and we had no spears with us. The next morning we all sallied forth in search of him, and just as we arrived at the spot where we saw him the day before, we discovered him at some distance, trotting off towards a grass jungle, on the banks of the river: we pressed on our horses as fast as possible, and were nearly up with him, when he disappeared all at once; our horses were then nearly at their full speed, and four of them could not be pulled up in time to prevent their going into a deep branch of the river, the banks of which were at least fourteen or fifteen feet high: luckily for us, there was no water in it, or any thing but fine sand, and no person was hurt; one of the horses, which was very vicious, got loose, attacked the others, and obliged all the gentlemen to quit them, and walk to their tents, where one of the horses had arrived before them, and the rest were soon caught. A few days after this, we went again early in the morning in pursuit of the same hog, and found him farther off from the grass jungle, in a *rhur* field, from which, with much difficulty, we drove him into a plain, where he stood at bay, challenging the whole party, boldly charging every horse that came within fifty yards of him, grunting loudly as he advanced. I was then a

novice in the sport, but I have never since seen any hog charge so fiercely. The horse I rode would not go near him, and when I was at a considerable distance off, he charged another horse with such ferocity, that mine reared and plunged in such a violent manner, as to throw me off: two or three others were dismounted nearly at the same time, and although there were many horses present that had been long accustomed to the sport, not one of them would stand his charge: he fairly drove the whole party off the field, and gently trotted on to the grass jungle, (foaming and grinding his tusks), through which it was impossible to follow or drive him from.

From the boldness of this boar, he might be thought to be old, but from the activity he displayed, I consider him to have been in the prime of his vigour. Old boars are generally the most savage, and often attack people without the least provocation, and when hunted, are soon brought to bay; but the charges of such as are only three or four years old are the most desperate, owing to the vigour they possess, and the sharpness of their tusks.

The largest boar I have ever seen killed, was

extremely old and thin; he measured, in height to the top of the shoulder, forty-three inches, and his tusks were ten inches long; he was fierce, but shewed little sport, owing to his taking shelter in a thick *rhur* field, from which we could not drive him. Two very large greyhounds were slipped to him; one of them he instantly killed, and the other he severely wounded. A random spear, thrown by a gentleman who did not see him distinctly at the time, struck him in the head, and he fell dead without receiving any other wound.

Whenever a boar is found in company with a single sow, he is fiercer than at any other time, and will seldom run from the hunters. I have known them to quit the sow, allowing her to go on, lie down, and wait behind a bush out of sight, and as soon as one of the hunters approached, sally forth with a desperate charge at him. Perhaps no animal possesses more courage than the wild hog. Although it is almost incredible, I have several times seen young pigs, not three months old, charge horses and elephants; harmless as such charges must be, it shows their natural courage and ferocity. I have never heard a wild boar cry, although I have seen them put to the

greatest tortures. After receiving seven or eight spears into their bodies, I have known them dodge about from one small spot of cultivation or cover to another, for hours, charging the hunters upon every opportunity. They never give up but with their lives, nor do they ever appear to suffer pain: an instance of which happened when I was hunting them, in company with several other gentlemen, in the neighbourhood of *Gyah*. Early in the morning, I slightly speared a large boar in one of his hind legs, which disabled him from running off to any large cover; he dodged about from one field of grain to another for several hours, charging every horse that came near him; one of them he severely ripped. I am certain that more than fifty spears were thrown at him; yet he received only two or three wounds; but he was so wearied, that he ran to a large village, and into the first house for shelter, driving the inhabitants out: as soon as he was forced to quit one house, he entered another: in this manner he continued through a great part of the village. In many of the houses, we were obliged to remove the thatch on the top of them to start him; at last he took possession of a court that was surrounded with a wall on three sides, and a house on the other, and laid down just in the centre, too far from the

wall or house to be speared from either, and we could not enter the court on horseback. Whilst we were consulting what was best to be done to get him out, a native servant belonging to one of the gentlemen present, denominated a *Belchabadar*,* dressed in muslin, with a fine pink coloured turban, boldly volunteered to drive him out, and as soon as he entered the court, with his spear pointing towards the hog, he received a desperate charge; fortunately for him, the hog's tusk entangled in his *cumberband*,† which, giving way, preserved his body: the hog was much too high to pass between his legs, and he was carried off on the hog's back, through the door way, for about forty yards, safely lodged in a drain, and completely covered with mud, to the great amusement of all the party. The hog finding no place of safe retreat, returned by a circuitous route to the same court. The head man of the village then came to us, and requested, as a favour, that we would allow him to be shot, representing that he had wounded several of the people he had driven out of their houses, and that the rest were

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* *Belchabadar* signifies "Silver spear bearer."

† *Cumberband* is a narrow cloth, of eight or ten yards long, worn by the natives, bound tightly round their waists.

so much alarmed, that they had all quitted their homes. On inquiry, we found it to be true that two people had been slightly cut, and therefore consented to his being shot, which was immediately done.

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CHAP. XXI.

SOW-HUNTING.—ANECDOTE OF THE ATTACK OF A SOW.—HUNTING PIGS.—BEATING COVERS FOR THEM.

Sows are seldom so fat as boars, and having no tusks, do not generally charge the hunters or afford them much sport; they therefore are seldom followed when there are plenty of the latter to be met with. When boars are scarce, sportsmen are glad to pursue a fat sow; their venison is superior to boars', which is sometimes tainted with a rankness common to male animals;* yet their flesh in general is considered much better than the flesh of any tame swine, or of any animal that I have ever tasted.

Sows run faster than boars, and sooner quit

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* Which in a great measure may be prevented by performing an operation as soon as the animal can be laid hold of with safety—or before he is cold.

the covers, unless they have young ones with them: they are more frequently jabbed, as being the most expeditious way of killing them, which however is sometimes attended with injury to the hunter, or his horse, their bite being very severe: if wounded they will attack both horse and rider, rise on their hind legs, and bite at the hunter's thighs, legs, or feet, or run under the horse's belly, attacking his hind quarters between the thighs, or lay hold of one of his legs, throwing him down. I have witnessed many instances of people being severely bitten by them—one I recollect happened near the village of *Lye*, as follows:—A gentleman, who is now in India, and myself, in pursuing a sow, came to the commencement of a deep ravine; he being nearest to the sow, followed her; I rode on the opposite side, to be ready to pursue her if she crossed; he soon overtook and jabbed his spear into her; she then attacked the horse, which reared and enabled her to lay hold of the gentleman's foot with her teeth, which she held fast, pulling with all her strength; the horse at the same time was rearing from the hog, causing the gentleman excruciating pain, which was distressing to see, and which was increased by my hearing him call for me to come to his assistance, which was impossible, owing to

the great depth of the ravine. In a few minutes the top of his boot gave way, with part of his great toe nail, the agony of which producing faintness, gave the sow an opportunity of getting clear off, with the spear in her back. It was a long time before I could find a place to cross the ravine, to assist my friend, and then it was too late to follow the sow, she having reached a heavy cover.

Young pigs, under three months old, are of a dark brown colour, with faint yellow stripes, running lengthwise, which disappear gradually as they grow older, until their skins become perfectly black. They are excellent food when roasted, and are often killed by dogs, but are seldom or never speared. Many gentlemen take out with them country grey-hounds, for the purpose of killing them, and village dogs generally accompany the beaters, which by good sportsmen is never wished, as they do considerably more mischief than good, by preventing hogs from breaking through covers, and by being in the way of the hunters when in the act of spearing, causing hogs to be unsteady, and constantly shifting their course. Although hogs may generally be found in sugar-canes at this season, it

sometimes happens they are not so, in which case, if there are any small covers of wood or grass near them, they should be beaten; for, as I have before observed, they often repose in them, and feed on the canes at night.

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CHAP. XXII.

HOG HUNTING IN THE SECOND QUARTER OF THE YEAR.—SHOOTING HOGS FROM ELEPHANTS.—DRIVING OLD BOARS FROM THEIR MARSHY RETREATS.

FROM March to the end of June, the weather is so extremely hot, that hogs are seldom hunted on horseback: they are more frequently killed by being shot from elephants. At this season, most of them go into extensive heavy *bunds*,* near the bottoms of mountains, and the remainder repair to other large wood, *surput*,† *ratan*, *jow*, or dagger-grass‡ jungles that are nearer, which are often so large, that they cannot be driven out

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* *Bund* signifies a heavy extensive cover either of wood, or a mixture of grass and wood.

† *Surput*, or tassel-grass, is a kind of grass resembling Guinea-grass, and grows to the height of from six to twelve feet.

‡ Dagger-grass is a species of bulrush, very common in Bengal, particularly in the lower parts, near Calcutta: mats are made of it by the natives, and with it they build the sides of their huts.

of them to be speared, but are frequently shot in them from the backs of elephants. They are now and then to be met with in grass plains, but finding them in such situations at this season is so rare and uncertain, that it is seldom attempted. The best method of hunting them at this period, is to find out any water or swampy places to which they resort for food, and cut off their retreating to their jungle haunts at day break. Sometimes, at this season of the year, old boars may be found in bushy covers surrounding old tanks, where they cool themselves in the heat of the day, and feed at night; from such places they may be easily driven, as these covers are generally of small extent. I am inclined to think that when they become aged, they do not like to live in heavy covers, where they often meet with enemies of the forest to encounter, and therefore prefer a quieter retreat, with the food which all tame swine are fond of, and of which there is no scarcity in such situations, though I have often heard it asserted that wild hogs will not eat such food. They may occasionally be met with in small patches of *surput*, dagger-grass, or other jungles near rivers or other marshy places, from which they may likewise be driven out and speared.

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CHAP. XXIII.

HUNTING IN MAY AND JUNE, NOT PRACTICABLE IN CONSEQUENCE OF THE HEAT.— SHOOTING HOGS.— CATCHING THEM IN NETS.— HOGS IN PAWN-GARDENS.

In March and April they are generally in good condition, but in May and June, most of them are lean, and run so fast as to astonish Europeans who have never seen them before, and who estimate their speed by what they know of tame swine. They are sometimes driven out of jungles by setting them on fire: in this case, they are usually shot or caught in nets, the weather being too hot, with the increased heat of the surrounding atmosphere from the fire, for people to undergo the violent exercise of hunting them on horseback with spears. In the lower parts of Bengal, they frequently inhabit *pawn** gardens, which are

* *Pawn* gardens are enclosures made with strong bamboos, covered on the top with a lattice work, on which the betel plants spread their leaves: these leaves are used to enclose spices, gum kino, lime, and tobacco, which the natives chew, and are called *pawns*.

almost impervious to the rays of the sun, and are moist at the bottom, where they find plenty of grubs, and other insects to feed on; but there is no means of getting them out of these gardens excepting by dogs, and the country for the most part near the gardens is too much enclosed to afford good sport to hog hunters.

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CHAP. XXIV.

HOG HUNTING IN THE RAINY SEASON.—DRIVEN INTO SMALLER COVERS IN CONSEQUENCE OF THE OVERFLOWING OF THE RIVERS.—HOGS IN MEADOW GRASS.

THE rainy season generally sets in about the middle of June; from that time to the middle of July, hogs chiefly remain in the same covers they previously inhabited, but feed more in open plains, and where people are preparing ground for cultivation. They may be easily intercepted and hunted, as they return to their covers in the mornings.

In July, many of the grass and *jow* jungles on islands in the Ganges, or on its banks, and on the banks of the Dawah, Soane, and other great rivers, on the island of the Cosumbazar, and many other parts of Bengal, are partly overflown, reducing the covers to so small a size, that hogs may be easily driven out of them. Many are entirely overflown, obliging all animals to quit them, and seek shelter in smaller covers, in the neigh-

bourhood, from whence, by the facility with which they are driven, they afford good sport, shooting and hunting. A species of grass, somewhat like the great meadow grass of this country, having a more silky feel, grows on most of the large uncultivated plains in Bengal and Bahar, which is cut about February, and put into ricks, or carried to different towns and villages, to be sold for thatching houses. It grows to the height of three or four feet; about the end of July, it is about two feet high, and affords hogs shelter, which they are extremely fond of. They cut it down with their teeth as if it were done with a scythe, and pile it up into oblong heaps as regularly as thatch on houses, which they creep under at one end, and go out at the other, without disturbing the regularity of the pile; these we call their beds, in which they are often found.

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CHAP. XXV.

HOG HUNTING FROM JULY TO NOVEMBER.—DRIVING HOGS FROM THE PLAINS.—GREAT SPEED OF THE HOG.—RIVERS, DITCHES, &c., DANGEROUS IN THE PLAINS.

FROM July, to about the middle of November, they resort chiefly to these plains, and hunters seldom seek for them in any other covers. The usual method of hunting them on these plains is as follows:—The hunters ride thirty or forty yards wide of each other, according to the number that are out, and thickness of the grass, with their servants, led horses and elephants (if they have any with them) between them in a regular line, in which manner they proceed slowly and slightly through the grass, until a boar starts up, or one of their beds is seen: in the latter case a signal is given, and they all draw near together, when the person who first discovered it, rides up by one of the sides of the bed, and either throws his spear into it, or makes a noise, and drives the hog out: if he rides up with his horse's side opposite

to the end of the bed, where the hog's head points, he will run great risk of having his horse suddenly ripped. Hogs have always places in their beds to see through, which are not visible on the outside, and their motions are exceedingly rapid. If the spear misses the hog and he takes off, two or three hunters (agreeably to the number out) should follow him immediately at full speed, in the same manner as if he were started from a sugar cane, leaving some sportsmen behind to pursue others that may get up:—hogs being gregarious animals are seldom alone. At this season they feed chiefly on grubs and roots, which they find in the plains, but occasionally go far off at night for rice and other grain, and return to the grass plains in the morning, which keeps them thin and in good wind; and they run at a rate that will keep a good hunter at his utmost speed for two or three miles, and if they are not hard pressed at first, they are seldom overtaken. For many reasons, it is necessary to keep in constant sight of them, which can be more easily done before the grass attains its full height, than afterwards, their backs being a little above the grass; but when it is full grown, they can only be traced through it by the waving of the grass, excepting in particular spots where it is thin or low.

The plains are frequently intersected with ditches, water courses, small rivers, and buffalo pits, which are often not seen until approached within a few yards, when perhaps too late to prevent the horse from going headlong into them: it is therefore necessary to watch the hog narrowly, and if he is seen to take a leap, the hunter is prepared for his horse doing the same; if he suddenly disappears, by pulling in the horse in time, the rider will be enabled to examine the cause of his disappearing, and, in all probability, will discover that he is gone into a river, large drain, or some such place, through which he will probably find the same way to pass as the hog; whereas, if he kept on at full speed, he would run a great risk of breaking his horse's neck or his own.

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CHAP. XXVI.

HORSES FOR THIS SEASON MUST BE ABLE TO SWIM —ANECDOTE PROVING THE NECESSITY OF IT.— MANNER OF GUIDING HORSES.—ANECDOTES OF CROSSING THE GANGES.

For hunting hogs at the time I have just described, it is necessary that every hosre should be accustomed to swim, and that their riders should know how to manage them when swimming. It frequently happens, in pursuing a hog, that they have to cross small rivers which are not fordable, or to ride through lakes where the water in some places is so deep as to require the horse to swim; and sometimes when the country is nearly all overflown, they ride into rivers without knowing it, which happened to myself in the *Poonpoon* river, and, if I had not been able to swim, I must have been drowned. When the horse first entered the river, he sunk to a considerable depth, and remained under water some seconds, which obliged me to quit him; he was an excellent swimmer, and was caught several miles below where he entered, and was brought to me three days after by a villager. When horses go sud-

denly and unexpectedly into deep water, they will, almost invariably, try to touch the bottom with their hind feet before they strike off to swim: the rider in such cases should be particularly cautious not to pull the bridle, for the least touch will pull the horse back, obliging the rider to quit the saddle, and he will run a great risk of being injured by the horse's feet. A horse that has never swam before will often continue nearly in the same place for a long time, beating the water with his fore-feet, with his head nearly erect; in such a situation, the rider should rest forward his whole weight on the horse's neck, urging him on: if the rider is able to swim, he should quit the saddle, holding fast by the mane, and strike out with his legs as in swimming, which will induce the horse to lower his head and strike forward: as soon as he perceives that he makes way through the water, he will go on violently, snorting all the time, and if the rider is as much alarmed as the horse, and does not guide him to a proper landing-place, he may meet with difficulties insurmountable.

It is always the best plan to lay hold of the horse's mane with the left hand, and the snaffle-rein of the bridle with the right, which should

never be pulled excepting to guide the horse, and then very gently, by holding it as near the horse's mouth as possible, pulling only on one side at a time, as the horse may be required to go. Horses that are much accustomed to swimming, will continue at it for many miles without being knocked up. The same horse that I rode into the river *Poonpoon*, would never remain for a minute in a ferry-boat; for as soon as he was in, he would leap out of it into the water on the opposite side, in defiance of the exertions of many men, and I have several times been obliged to fasten him with a long rope to a boat, forcing him to swim across the river Ganges, where it was about four miles broad.

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CHAP. XXVII.

HOG HUNTING MORE DANGEROUS THAN FOX HUNTING.—THE DANGERS AND INCONVENIENCES STATED.

ALTHOUGH it rarely happens that any high fences are required to be leaped by hog hunters, the sport, exclusive of the danger of being ripped by the animal, is much more hazardous than fox hunting in England. In addition to the many risks already recounted, many others may be named; for instance, the number of old wells that are frequently to be met with in *rhur* fields and other places, as also pits for catching wolves, very common in *Oude*, neither of which are often seen until nearly approached, and are consequently attended with considerable danger to people riding at such a swift rate as is required to kill hogs; and, when the *rhur* fields are cut, the stalks are left five or six inches above the ground, as sharp as skewers, or spikes, which occasionally run into horses' feet, throwing them down as if they

were shot, often producing incurable lameness.* Wood jungles are also dangerous to ride fast through, owing to the number of drains and hollow places in them, and the quantity of crooked prickles on many of the plants, which are very apt to pull riders off their horses, and in going through them and other thick covers, there is risk of meeting with tigers, leopards, and buffaloes.

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* Prickles, stumps of small trees, splinters of wood, and stalks of grain, are frequently running into the feet of the natives, who seldom wear shoes, as also into the feet of horses and elephants, which induced me to make it a constant practice of carrying with me, on sporting excursions, a pair of pliers, which I found so very useful, that I recommend all sportsmen in India to do the same.

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CHAP. XXVIII.

HOG HUNTING IN NOVEMBER AND DECEMBER.—HUNTING PARTY MADE BY THE AUTHOR.—CURIOUS ACCIDENTS, &c.—CHRISTENING HUNTSMEN.—CONCLUSION.

THE rainy season breaks up about the end of September, at which period the hogs begin to disperse about the country, and may occasionally be found in any high and thick cultivation.* In November and December, they are frequently in red sugar canes, which are ripe much earlier than yellow, and are driven out of them and hunted in the same manner as described before, when found in the yellow; but the sport is seldom so good, owing to the quantity of high vegetation then standing in every part of the country, par-

* When the rainy season is at an end, the cold season is supposed to commence, which is not strictly the case; for throughout October it is very hot all the day, though cold at night, which may be accounted for from the great exhalation in the day falling again at night, causing this month to be extremely unhealthy.

ticularly near the canes, which makes it very difficult to get them out into sufficiently open places to ride them down and spear them: however, I have seen very good sport at this season, and although the hogs are not so soon killed, the sport is much enhanced by the delightful temperature of the weather. Being once on a visit at Calcutta, and having my tent and equipage with me, a friend requested that I would make a party to *Oreahparrah*, (which place, to the best of my recollection, is about sixteen miles from Calcutta,) to have a few days hog-hunting. Our party consisted of five—a young civilian, another gentleman, a midshipman of an Indiaman, my brother, and myself. The first day we killed two hogs, and during the sport, the following ludicrous scenes took place:—In riding after the first hog, the midshipman fell from his horse in leaping over a drain; he then mounted an elephant, which, not keeping up with the horses, caused the young gentleman violently to abuse the driver because he would not make the animal gallop. The second hog took shelter in the centre of some thick prickly bushes, from which we could not start him. One of the party insisted on the elephant being rode in to drive him out,

to which I reluctantly consented, it being my property: as soon as he approached the hog, he received a severe charge, ripping his trunk considerably, which gave him great pain, and made him scamper back without any consideration for the poor driver and midshipman, who were well scratched with the prickles. The greater part of the next morning was spent in unsuccessful search after hogs; at last we observed a villager at some distance off beckoning to us; we galloped on to him, he then pointed to another man about three hundred yards further off, who told us that a hog had just gone into some grass and bushes surrounding an old tank, about a quarter of a mile in our front; it was so near to a village that I had some suspicion of the truth of what he had said; however a half grown pig was soon started, and all the party, excepting myself, went off in eager pursuit of it; the chace lasted only to the village, where one of the gentlemen speared it. When I joined them, he exultingly exclaimed, "We have had glorious sport: you are a pretty hog hunter; I suppose you have had a tumble, which makes you so much behind." I cooly replied, that I had not tumbled, and that I was not in the habit of killing village hogs, which made him very angry; but when I shewed him the curled

tail and white marks on the hind legs, he was so much disconcerted, that it was the cause of our party being broken up the next morning. I was afterwards informed that this was a trick the inhabitants of these villages had long been in the habit of practising on young civilians, for the sake of the remuneration they received, which was generally ten times the value of the hogs.

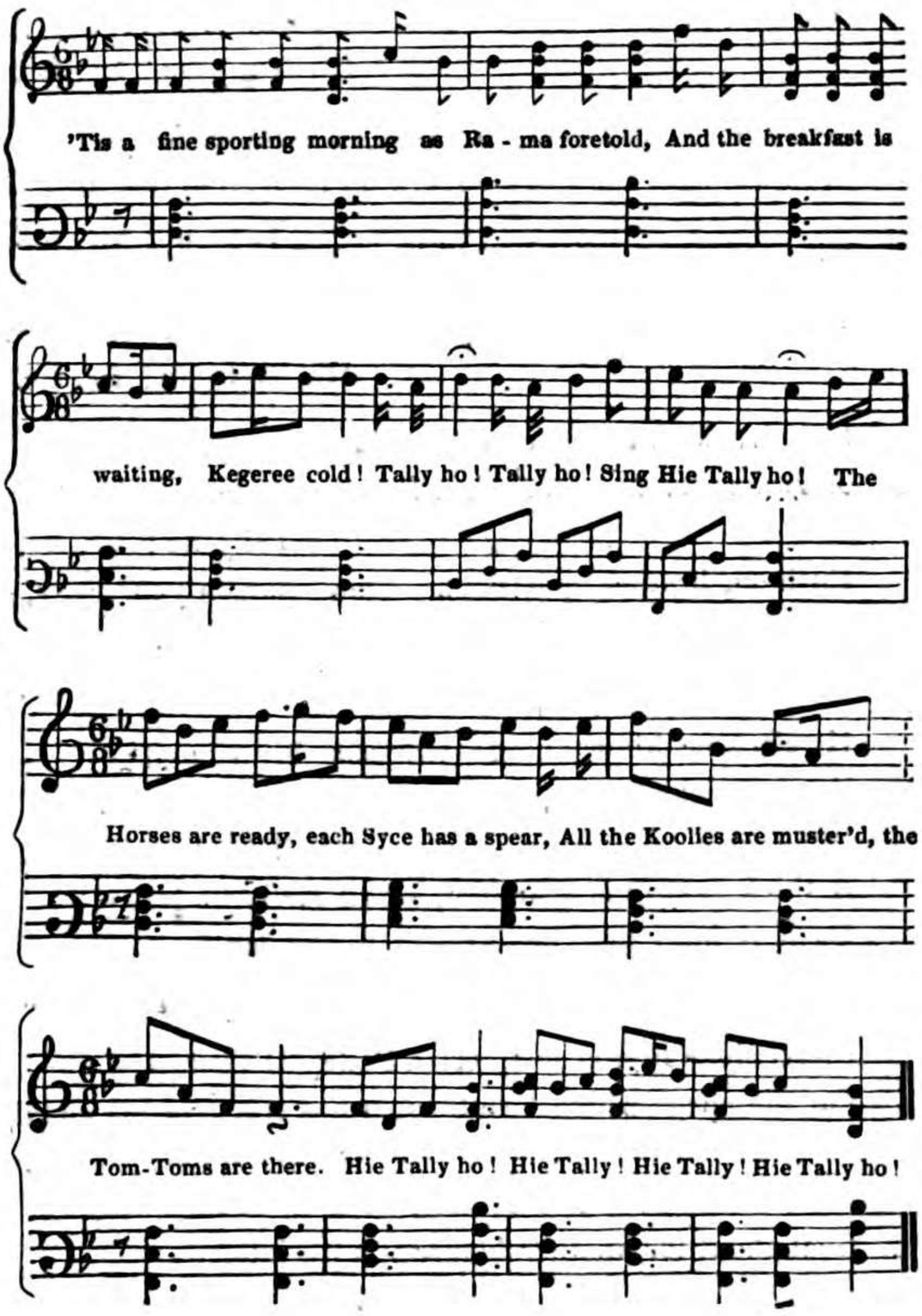
The first time a person is in at the death of a hog, it is customary to initiate him by christening him,—not with pure water, nor in the most delicate and courteous manner, but according to the established custom of hog hunting. I once saw a fine gentleman so much annoyed by it, and by having his horse ripped after the hog appeared dead, that he never after followed the sport, and was always considered by sportsmen to be a Miss Molly.

I have now concluded my description of Hog Hunting, which may not be fit to bear the eye of criticism—yet I hope it will be intelligible and satisfactory to sportsmen, as a true delineation of the most *entertaining, noble, and manly* of all sports; and the best school for young cavalry

officers. They will learn to ride and manage their horses, so as to encounter any difficulties they may meet with in going through unknown countries, better from one day's keen hog hunting than from a year's exercise with their regiment.

SONG.

THE HOG HUNT.



The *Harcarrah* comes smiling, good news to convey;
He has found out their grooting and haunts, I dare say.
Tally ho! &c. &c.
And reports there are hogs—in every cover,
The marks of old boars he cou'd plainly discover.
Hie Tally ho! &c. &c.

Come haste, my brave boys—let's away to the *jeel*,
And we'll try the thick covers on th' side of the hill.
Tally ho! &c. &c.
If there's hogs in the country they'll surely be there,
And the hunter who fears them shou'd keep in the rear.
Hie Tally ho! &c. &c.

See already Vanrennon is twirling his cap,
A *Bahauder* has started, I'll swear, exclaims Pat!
Tally ho! &c. &c.
Push on, brother sportsmen—come spur on your nags,
And the D-v-l take him who intention'ly lags.
Hie Tally ho! &c. &c.

He slackens his running—will soon be at bay!
For his tusks he is grinding to give us some play.
Tally ho! &c. &c.
A thick *jungle* is near him, strait for it he bears,
Dash at him, bold hunters—deliver your spears.
Hie Tally ho! &c. &c.

I have done him at last, cries Paddy O'Donnel,
For the spear which I've thrown has stuck in his noddle.
Tally ho! &c. &c.
As he's dying, my lads, let's go back to the *kate*,
Beat about for another before it's too late.
Hie Tally ho! &c. &c.

All true Nimrods of spirit this sport does invite,
Neither hare nor fox-hunting gives half the delight.
Tally ho! &c. &c.
To spear the wild boar well has surely some merit,
For it cannot be done but by men of true spirit.
Hie Tally ho! hie tally! hie tally! hie tally ho!

A GLOSSARY.

Rama—one of their Gods. Servants are often called by the same name.
Kegeree—is a mixture of rice and pulse, often eaten for breakfast.
Syce—a groom.
Koolies—common labourers, who carry things on their heads, drive out the hogs from canes, &c. &c.
Tom-Toms—small drums.
Jeel—a lake.
Harcarrah—a servant who attends his master, goes messages, &c.
Bahauder—is a title given to warriors:—a bold hog is so called by sportsmen.
Jungle—thick cover.
Kate—is generally applied to a plantation of sugar-cane. It is also sometimes used for any piece of cultivation.

FINIS.

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